

FROM
DAITYAS TO
DEVATAS IN HINDU
MYTHOLOGY

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FOREWORD

I am much delighted to have been asked by the charming and enthusiastic author of this book to write a few words of introduction. The subject-matter is vast, and much, even too much, has been said on Hindu Mythology. Yet I believe a book like this should make its way, serving especially the ever increasing number of visitors to India, the growing community of friends of Indian Art, acquainting them with the background of what may seem to them initially of a marvellous strangeness. The overwhelming variety and the minuteness of details of Indian Art, grown during more than five thousand years of uninterrupted development and difficult to understand even for educated Indians, has been deeply scrutinized field for studies for generations of scholars, beginning with the commentaries of the ancient sages and continuing nowadays in countless scientific journals and highly specialized books of Indian and foreign scholars. Such articles and books are written for the knowing and initiated. They are generally of little help to the enthusiasts and new friends of India. Even John Dawson's Classical Dictionary of Hindu Mythology, playing an intermediate role for many years, is essentially scientifically-minded and lacks the narrative approach, being neither illustrated, nor illustrative for the beginner.

A new attempt, like the present book, of course utilizes the efforts of the past and no one will find a blame in picking up, what may be called a praiseworthy tradition. Though conservative and constructive, as compared to the jumps and individual extravagances and originalities of some of the European and American writers, such tendencies by themselves are a key to the understanding of Indian Art, which follows a broad road of quality and beauty, and stability of contents, rather than getting tired of what seems to be repetitious, or being ashamed of taking counsel and advice by the elders.

Of all countries in the world India offers a fascinating picture of the amalgamation of tradition and modernism, because its arts, literature and scientific scholarship have maintained an unparalleled length of unbroken development, strong and resistant enough to face the problem of modernization,

which in itself is a general problem, applicable to each and every country in the world. Modernization in our time implies the necessity for vast changes in many respects, deriving from different cultural and technological roots, but today transmitted through the most advanced centres of economy and industry on a worldwide basis. The unique position of India, therefore, derives from her cultural background. This has to be studied and understood to estimate and evaluate contemporary events and plans for the future.

Mythology may seem to most Europeans a subject of no vital interest, almost completely out of the way from daily life as it surrounds us. On second consideration, however, even in our own lives much more mythology appears and is still effective, than we are aware of. India's contemporary culture by its unparalleled continuous growth has preserved numerous details originating in the dim past, neither ridiculed or questioned by modern society, but just taken for granted and of natural necessity. Mythological tales are brought by their parents to most Indian children, at least in their general features, but they tend to fade away in detail. Observations in this direction are made difficult because of the inequality of development in large cities, towns and villages, in areas of greater economical importance and backward valleys, in conservative Hindu society, and even the remains of many islands of tribal survival. With all such differences and inequalities the interconnecting purpose of Indian mythology has been even greater and deeper. In literature and figurative art, in all fields of folk creation the particular Indian aspect of diversity in unity may be observed; of diversity, that makes Indian culture so rich and attractive, and of the unity of unmistakable and impressive Indian identity.

Viewed against this background of a long history and a vast regional variety, it becomes obvious, that mythology holds key function in regard to Indian unity and general identity. And it should be even more obvious, that such unity does not rest in the details of particular and minute identification of all the details of mythology, but rather in its general aspect, in precisely such features as have

PREFACE

The mythological characters in Hindu mythology are innumerable and I have deliberately omitted to mention those that do not play any part in mythology such as the names of all the hundred sons of Dhṛitarāṣṭra, the 16,108 wives of Kṛṣṇa, the innumerable vānara chiefs, the three crore (30-million) Apsarās, 180,000 sons of Kṛṣṇa, etc., and have mentioned only those that have either an important relationship with other characters or play an important part themselves.

Another point to note is that sometimes the myths overlap or the stories are told with slight variations in different texts. For instance Kushtighwaja was killed by Śaṅkibhu in one of the stories as he refused to marry his daughter Veṣavajī to the latter. According to another version of the same story, he was killed by Rāvana for the same reason. Similarly the stories connected with the birth of Skandha or Kārttikeya differ in detail.

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KEY TO TRANSLITERATION

अ	A	a	ए	N	n
आ	Ā	ā	়	T	t
ই	I	i	়	TH	th
উ	Ī	ī	়	D	d
়	U	u	়	DH	dh
ও	Ū	ū	়	N	n
়	E	e	়	P	p
আ	AI	ai	়	PH	ph
ো	O	o	়	B	b
ৌ	OU	ou	়	BH	bh
়	AM/AṄ	am/aṄ	়	M	m
ক	K	k	়	Y	y
খ	KH	kh	়	R	r
গ	G	g	়	L	l
়	GH	gh	়	V	v
়	AṄ	aṄ	়	SH	sh
চ	C	c	়	S	s
়	CH	ch	়	S	s
়	J	j	়	H	h
়	JH	jh	়	L	l
়	T	t	়	KSH	ksh
়	TH	th	়	JṄ	jṄ
়	D	d	়	R	r
়	DH	dh	়		

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ABHĀSWARĀS: a class of deities, 64 in number, ruling over the spiritual and physical enlightenments. The main twelve are: Ātmas (soul), Jñāta (knower), Dama (restraint), Dānta (patience), Śānti (peace), Jñāna (knowledge), Sama (tranquility), Tapas (penance), Kāma (lust), Krodha (anger), Moda (intoxication), Moha (delusion)

ABHIMĀNI: considered as the eldest son of Brahmā; also called Agnī; had three sons by his wife Swāhā, called Pāvaka, Pavamāna and Shuci. Among them they had forty-five sons and counting the grandfather Agni, they total forty-nine which constitute the forty-nine sacred fires (see Agni).

ABHMANYU: (i) an incarnation of Varcas, mythical son of Soma; (ii) son of Arjuna, the Pāṇḍava prince by his wife Subhadrā; fought valiantly in the battle of Kurukshetra and died fighting against heavy odds on the 13th day of the battle; killed by Duḥshikṣiṇī's son and entered Soma after his death. His son Parikshit by his wife Uttarā, daughter of the king of Viratā, succeeded him to the throne of Hastinapurā.

ABHIRŪPA: (i) pleasing, handsome and beautiful; (ii) an epithet of Shiva, Viśnu and Kāma Deva

A-BHU. unborn; an epithet of Viśnu

ABJA: an attribute of Brahmā

ACALA: (i) a warrior of Skandha; (ii) The Great Spirit; (iii) Viśnu.

ĀCĀRYA: (i) a teacher; (ii) Drona; (iii) Kṛpā

ACHODĀ: a mud-born daughter of Bṛhmaśāda pitṛs; born on earth as the daughter of Maṭsyā; married Shaḥṭanu; mother of Citrāṅgadā and Vicitra-Vitrya. (see Bṛhma, Śaḥṭanu, Satyavān).

ACIṄṬYA: (i) Shiva; (ii) Viśnu.

ACYUTĀ: (i) one who does not fall from his place; (ii) an epithet of Viśnu and many other gods

ADBHUTA: Viśnu.

ADHANA: Shiva

ADHARA: Shiva

ADHARMA: unrighteousness personified as a son of Brahmā

ADHYĀTMA: the Supreme Spirit, the soul of the universe.

ADHIRATTA, ATIRATHA: foster-father of Karna; half brother of Pāṇḍavās. According to some, he was the king of Anga; according to others, a charioteer of king Dhṛitarāṣṭra. From him Karṇa came to be called Athirathi. (see Karna, Kuṇṭi).

ĀDI: son of Asura Añdhaka. To avenge Shiva for killing his father, he entered Shiva's apartments as a snake and assumed the guise of Umā. Because of a boon given by Brahmā, he could change his form only twice and the second change was to be followed by death. Shiva discovered his real self and killed him after Ādi had changed his form for the second time. (see Añdhaka).

ADIMŪRTĪ: a minor incarnation of Viśnu.

ĀDITI. (i) infinity, the boundless and endless heavens, something beyond the earth, the clouds and the sky. Āditi is referred as the mother of gods, the Devamātṛ, represented both as the mother and the daughter of Daksha. She bore eight sons, retained seven and cast away the eighth, i.e. Mārtanda, the Sun. These eight sons are identified with the eight spheres of existence, the Vasus. In the YAJUR-VEDA, Āditi is called the wife of Viśnu; in the MAHĀBHĀRATA, RAMĀYANA and the PURĀNAS, Viśnu is the son of Āditi whom she bore in her womb for 1000 years. In Viśnu PURĀNA she is the daughter of Daksha and wife of Kashyapa; mother of 33 vedic gods and thus the mother of Indra and of Viśnu in his incarnation as a dwarf and therefore, he is called an Āditya. A story in the MATSYA PURĀNA says that during the churning of the milky ocean, a

pair of ear-rings was found which Indra gave to Aditi. An Asura called Narak stole the ear-rings and took them to his city of Prāgyopisā. Kṛṣṇa brought them back and restored them to Aditi (see Kṛṣṇa, Narak). Often Kṛṣṇa's mother Devakī is represented as a manifestation of Aditi. Aditi is frequently invoked to release men from guile or sin and from bonds of physical suffering. Aditi is all that has been born and shall be born. It is also identified with the cow, as the cow typifies motherhood by providing nourishing milk, curds, butter, etc., both represent boundless plenty; (ii) identified with a demon of sickness; (iii) conceived as a manifestation of Shiva.

ADITYĀS: are celestial deities, sons of Aditi and Kashyapa, manifestations of the Sun. During the early Vedic times, they numbered 6-7 with Varuna as the chief deity. Later the number was raised to twelve, as the inviolable, imperishable, eternal beings representing the twelve months of the year. They are Indra, Dhātr̄, Bhaga, Twāśe, Mitra, Varuna, Yama, Vivasvat, Savitr̄, Puṣan, Aṁshumāt, Viśnu. Their essence is the celestial light and they are considered the sustainers of life. The six original celestial Adityās are:

Mitra, Aryamān, Bhaga, Varuna, Daksha, Anuṣa. Sometimes Daksha is not included but instead Savitr̄, the Sun and Dhātr̄ are included.

ADRĪKĀ: an Apsarā with whom Amāvasu sported; cursed by a Brāhmaṇa to become a fish; when dwelling in the river Yamunā, she drank the semen of Upāricara, became pregnant and caught by a fisherman who found two children in her womb, Matsya and Satyavatī. (see Achoda, Satyavatī, Shaṅtanu, Bhiśma, Upāricara).

ADRSHYĀNTI: wife of Shaktri; daughter-in-law of Vasistha, and mother of Parashara.

AGAMAS: are scriptures personified; refer to persons who impart the knowledge given in the scriptures.

AGASTYA, AGASTI: a mythical sage mentioned in the RG-VEDA; reconciled Indra and the Maruts. Indra had been annoyed at his proposing to give the Maruts an offering to the exclusion of Indra; wrote many hymns in the RG-VEDA; son of Pulastya and Havisirbhū; gave birth to the Rāk-

shasā Agastya and Vasistha are the offsprings of Mitra and Varuna whose seed fell on seeing Apsarā Urvashī; Agastya born as a lustrous fish in a jar was, therefore, called Kalashi-suta, Kuimbhamsambhava and Ghatoḍbhava. Because of his parentage he is also called Maṭṭra-Vārunī and Maṭṭra-Varunayoh putra (see Mitra, Varuna, Vasistha, Urvashī). Because of his small size, he is called Māna, also called Vindhya-kūta because he made the Vindhya mountains prostrate themselves before him, (see Vindhya) called Pitabdu or Samudra-chuluka because he drank the ocean dry as they had offended him and also because he wanted the gods to win against the Daityās who had hidden in the ocean. He saw his ancestors suspended upside down in a pit. On being questioned about their peculiar posture by him, he was informed that they could only be rescued by him if he produced a son who would perform ancestor worship for them. On hearing this, Agastya took the most graceful parts of animals and fashioned a girl with them. She was called Lopā-mudrā (Lopa-loss), as she was formed from the loss of the distinctive features of animals. (see Lopā-mudrā). Her other names are Kaushitaki and Vastraprädi. This girl was introduced secretly by Agastya into the palace of the king of Videhā who brought her up as his own daughter. When the girl grew up, Agastya asked for her hand in marriage. Much against his wishes, the king consented to her marriage with the sage. Agastya was a medicine man and a narrator of BRAHMĀ PURĀNA. With his powers of magic, he transformed king Nahūsa into a serpent and later brought him back to his original form. (see Nahūsa). According to another version, Bhṛigu helped Agastya in converting Nahūsa into a serpent. (see Bhṛigu).

His hermitage, decorated with precious gems was situated on mount Kunjara on the south of the Vindhya mountains; kept under control the Rākshasīs who infested the country; ate Rākshasa Vāṭipī who approached him as a ram; destroyed his brother Ilvalī, (see Ilvalī & Vāṭipī) Rāmacandra during his 14 years exile wandered to the hermitage of Agastya. The sage became his friend, adviser and protector and presented him the bow of Viśnu; accompanied Rāma to Ayodhyā at the end of the exile; was entertained with the story of Shakti by Hayagrīva; praised Shiva to ruin Tripuram; killed the Asura Sūndra, his wife Tādakā and son Marica by his curse; cleared the south of Rākshasīs and made the

place fit for pilgrimage and residence of sages; advised Rāmacandra to settle at Pañcavati; when Rāma was exhausted in the battle with Rāvana, he advised him to pray at the Aditya-Hṛida like and assured him of victory, also advised him to pray there three times after attaining victory over Rāvana; narrated to Rāma the story of Rāvana, Kumbhikarna, Kubera and other Rākshasas and of the birth of Vedavaṭi as Sītā. (see Rāvana, Sītā, Vedavaṭi). Agastya is the constellation (Canopus) that moves fast above Dhruvamandalā.

AGHĀSURA: Agha, the Asura was a general in the army of Karūpa. Once he assumed the form of an enormous serpent. His open mouth was mistaken for the opening of a mountain cavern and the cowherds entered it by mistake. Kṛṣṇa rescued the cowherds (see Kṛṣṇa).

AGHORA: (i) the southern form of Maheshwara in the 32nd kalpa; all black, connected with the element ether; shown as holding an axe, shield, elephant hook, noose, spear, skull, drum and rosary. He is four-faced. (ii) a worshipper of Shiva and Durgā.

AGNAJĪT: queen of Kṛṣṇa.

AGNAYI: (i) wife of Agni; does not play any part in Hindu mythology and is not worshipped in her own right and seldom occurs in any of the epics; (ii) wife of Uru; (iii) wife of Kuru and mother of six sons.

ĀGNEYA: (i) son of Agni; (ii) Kārttikeya or the planet mars; (iii) Sage Agastya; (iv) Gañḍharva followers of Kubera, (v) a division of night.

AGNI: the god of fire, considered as most sacred and worshipped in every Hindu home. Agni worship forms an important part of all religious and sacred ceremonies of Hindus. Agni has three manifestations: as Sun in the heavens, as lightning in mid-air, as fire on earth. The chief deity during Vedic times and as such maximum hymns have been addressed to him; the guardian of the south-east quarter of the universe called Puram-Jyotiṣ. Of the three main deities Agni, Vāyu and Surya who preside over earth, air and sky respectively and are considered equal in status and dignity, Agni is the most important; the mediator between men and gods; protector

of men and homes. At the request of Brahmā, gave birth to Nila; requested by gods to bear the seed of Mahādeva which was too powerful for Umā to bear. Mahādeva deposited his seed in Agni and Agni asked Umā's elder sister Gaṅgā to bear it and thus was born Skandā. (see Skandā); proved the innocence of Sītā by carrying her upwards when she entered the fire after her rescue from Rāvana; tried to consume the Khāṇḍava forest to renew his strength as he had exhausted his vigour by consuming too many oblations. Indra tried to prevent him from doing so but he managed to accomplish this feat with the assistance of Arjuna and Kṛṣṇa.

Agni appears in many mythological personifications: (i) son of Aṅgiras; (ii) king of the Pitts or Manes; (iii) Marut; (iv) grandson of Śāntidilya; (v) one of the seven Rāsis during the reign of Tāmasa, the fourth Manu. In Viśnu PURĀNA, he is Abhimāni, the eldest son of Brahmā. From his wife Swīhā, he had three sons who in turn had 43 sons comprising altogether 49 persons who represent symbolically 49 sacred fires. (see Abhimāni)

Agni is also represented as a star. He is depicted as wearing black clothes with smoke as his standard, carrying a flaming javelin; with four hands and riding a chariot drawn by red horses with the seven winds as the wheels of his chariot; often depicted either accompanied by or riding a ram. His various names and epithets are: Vahni, Anala, Pāvaka, Viashvānara, son of Viashvānara, the Sun, Abjahaṭa, Lotus in hand, Dhūmaketu, whose sign is smoke, Hutasa, Hutabhuji, devourer of offsprings, Shuci, Shukra, the bright, Rohitishwa, having red horses, Chagarātha, ram rider, Jatavedaś, Saptajuhvā, (seven tongued,) Tamāṇḍhara, (Javelin bearer).

AGNIDHARA: (i) son of Priyavrata and Barhiṣmati, father of Nābhi; appointed Lord of Jambudvīpa; lived with Apsarā Pūrvacīti for 100,000 years. His nine sons married the nine daughters of Meru; (ii) one of the ten sons of Swayambhīva Manu; milked the cow Earth with Swayambhīva as the calf; (iii) one of the ten sons of a daughter of Karḍama and Priyavrata.

AGNIDURGA: one of the nine Durgās, 8-armed with the colour of lightning. Her six hands carry the cakra, khadga, khetaka, bāna, pāsha and aṅkuśha; remaining two hands are in the varāḍa and the tarjanī pose.

AGNIBHATTA: having unsubdued splendour, a name of Agni and Maruts.

AGNIKETU: a Rākshasa who fought with Rāma and killed by the latter.

AGNIVESHA: a sage, son of Agni;

AHALYĀ: wife of Rishi Gautama According to the RĀMAYANA, was the first woman to be created and because of her beauty was seduced by Indra According to one version, she was unwittingly seduced by Indra as he assumed the form of her husband and approached her. According to another version, she was a willing partner to the adultery as she was flattered at the attention paid to her by Indra. According to a third version, Indra with the help of Soma, the moon, took the form of a cock and crowed at mid-night On hearing the crow, Gautama woke up presuming it was dawn, and went for his morning devotions After Gautama left, Indra took his place. Wittingly or unwittingly, Ahalyā had to pay for the adultery and was expelled from the hermitage by Gautama and was deprived of the right of being the most beautiful woman in the world and was made invisible till Viśnu restored her to her former self It was Viśnu in his incarnation as Rāmacandra, the son of Dashratha who during his fourteen years exile touched a stone with his foot and Ahalyā who had been turned into that stone by her husband's curse, became a woman once again and was accepted by her husband (see Indra, Gautama)

AHI: a serpent; also a name of Vṛtra, the Vedic demon of drought

AHIṄSĀ: means not injuring anyone; personified as the wife of Dharma.

AHUKA: a son of Punarvas; brother of Ahuki; father of Devalī, Dhṛti and Ugrasena; hated Kārtīṣa; consulted by Kṛṣṇa on the eve of the attack on Jarāsandha.

AILA (AIDA): a surname of Purūravās. (see Purūravās).

AILAVILLA, AIDAVIDA: a name of Kubera.

AIṄDRI: Arjuna, mythologically the son of Indra, (see Indra, Kuṇṭi).

AIRĀVATA, AIRĀVANA: a celestial elephant produced at the churning of the milky ocean to extract amṛta Indra took it to his swarga, name derived from Airāvat which means produced from Irā or water Indra rode on it to visit Kṛṣṇa. (see Kṛṣṇa)

AJA: means unborn. (i) Brahmā, (ii) Viśnu, (iii) son of Janhu, (iv) a Rūdra, (v) son of Bhūta and Sarūpā, (vi) son of Bhṛgu, (vii) name of a Dānava, (viii) son of Uttama Manu, (ix) a Tuṣita god, (x) a name of Dhanwantri, (xi) a prince of the Solar race, married Indumati, daughter of the Rājā of Vidarbha, father of Dashratha and grandfather of Rāmacandra According to a RAGHUVAṄŚI episode, he was proceeding to the swayamvara when a wild elephant came in his way. He ordered the elephant to be shot On being mortally wounded, a Gandharva came out of the body of the elephant and confessed that he had been transformed into a mad elephant because he had made fun of a Holy man. The Gandharva gave Aja arrows to enable him to win Indumati at the Swayamvara

AJAGANDHĀ an Apsarā.

AJAMUKHA: (i) Hari; (ii) a group of Pishācās.

AJANA: (i) the parent of Buddha, (ii) a name of Kṛṣṇa

AJITA: means the unconquered. (i) a manifestation of Viśnu during the epoch of Manu Cakshusa; praised by Brahmā, he advised gods to befriend Asurās to get the amṛta by churning the ocean; (ii) a Prthikā god; (iii) a name of Hari born in Svārociś epoch from Tuṣa; (iv) Shiva.

AJATASHATRU: (i) Shiva; (ii) Yudhiṣṭhīra.

AJIGARTA: a Rishi who sold his son Shunahshepa for a sacrifice (see Shunahshepa, Ambarish)

AKAMPAN: a Rākshasa, gave the news of the destruction of Rikshasās by Rāma to Rāvana; advised Rāvana to abduct Sītā; made the commander of Rāvana's forces at the death of Bāliputra Angada; fought valiantly but was killed by Hanumān.

AKOP: a minister of Rājā Dashratha

AKRŪRA: a Yādava by birth; uncle of Kṛṣṇa;

son of Swapalkā and Gāndīni, possessed the Syananitaka gem; left Dvārakā after the death of Shaṭadhanwan at the hands of Kṛṣṇa after which evil portents appeared in the city of Dvārakā. (see Shaṭadhanwan). It was said that rain fell where Akūra lived. Kṛṣṇa asked him to return to Dvārakā, gave his sister in marriage to Kṛṣṇa. Kṛṣṇa asked him to show the jewel in public so that Balarama would not suspect him any more of stealing it (see Kṛṣṇa) (ii) Viśṇu.

AKSHA: (i) the eldest son of Rāvana; killed by Hanumān; (ii) Garuḍa; (iii) a son of Satyabhāmā and Kṛṣṇa; (iv) Shiva; (v) Skanda; (vi) means the eye. An epithet of Gaṇapata as the one having his eyes fixed in abstraction

AKSHAMĀLĀ: Aruṇḍhati.

AKSHARA: (i) Hari; (ii) Brahmā

AKSHAYA: a Brahmarākshasi

AKSHINA: means not perishing or not failing; a son of Vishwāmitra.

AKSHOBHYA: Buḍḍha, the immovable, the imperturbable

AKŪPĀRA: a tortoise on whom the earth rests

AKUṢṬI: daughter of Manu Swayambhuva and Shatarūpa; wife of Ruci; mother of twins Yajña and Dakshina who became husband and wife and bore twelve sons which are the deities Yamas (see Shatarūpā).

ALAKSHMI: Durgā as destroyer of wealth and prosperity.

ALAMBUSA: a Rākṣasa, believed to have been killed by Ghatoṭkaca

ALAMBUSA: an Apsarā; mother of Apsarā Viśhālī; wife of Iksuwāku. Bhīradwāja asked her to welcome Bharata; danced before Bharata Rājā Daṇḍhyane saw her and his vital seed fell in the river Saraswati and thus Rājā Sāraswata was born. (see Sāraswata)

AMARESHWARA: Lord of the immortals; a title of Viśnu, Shiva and Indra

AMBĀ: (i) a name of Durgā; (ii) eldest daughter of the king of Kāshi who along with her sisters Ambikā and Ambalikā were taken by Bhīṣma to be the wives of his half brother Vicitravirya Ambā had previously been secretly betrothed to the king of Sālva. When Bhīṣma heard of this, he sent her to the king of Sālva but the latter refused to accept her as a wife as she had been won by another man at the swayamvara. Ambā went back to Vicitravirya who also rejected her and Ambā found herself without a husband. She put the blame of her misfortune on Bhīṣma, retired to a forest to practise austerities till Shiva promised her that in another birth she would take her revenge. On this assurance from Shiva, she ascended the pyre and was born again as Shikhaṇḍin whose fatal shaft was responsible for Bhīṣma's death. (see Bhīṣma, Shikhaṇḍin). As Durgā, she carries in her hands, the pāsha, a pañḍma and pātra, and the fourth hand is in the abhaya pose. Her colour is like that of the water-lily

AMBĀLIKĀ: younger of the two widows of Vicitravirya; mother of Pāṇḍu by Vyāsa. (see Kṛṣṇa Dwaipāyana).

AMBARISH: king of Ayodhvā; son of Prash Shukra. Indra spouted his yajña by stealing the sacrificial animal and his purohit suggested the sacrifice of a human being to complete the sacrifice. Ambarish was living in a forest with his wife and three sons; visited Trīśī Muni but the muni and his wife refused to accept the elder and the younger son as sacrifice and Ambarish gave his second son Shunahshepa as sacrificial animal. Shunahshepa's father was also called Ajigarta. (see Shunahshepa)

AMBIKĀ: (i) Durgā, the wife of Shiva, daughter of Daksha, reborn as Menā; worshipped as the merciful and forgiving universal mother; sits on a lion, 3-eyed; holds in her left hand a mirror and her right hand is in the varāḍī pose. In her two other hands she holds the sword and the shield; (ii) elder of the two widows of Vicitravirya, mother of Dhṛtarāstra by Vyāsa (see Kṛṣṇa Dwaipāyana).

AMOGHA: means unerring, unfailing; a name of Shiva, Viśnu, Skandā

AMRITA: means ambrosia; an epithet of Shiva and Viśnu

AMSHA, ANSHA: means beautiful; an aspect of the Sun—an Aditva

ANALA: (i) a Vāsava; married Shīvā, daughter of Hārī and had two sons from her called Skanda and Sanatkumāra, (ii) a monkey chief, (iii) Agni; (iv) a Mum.

ĀNAṄDA: (i) Viśnu; (ii) one of the warriors of Skanda, (iii) Shiva, (iv) Balarāma

ĀNAṄGĀ. an Apsarā sent by Indra to ruin Hari's tapas.

ĀNAṄGA. (i) a name of the God of Love after he was burnt to ashes by Shiva, (ii) son of Agni, (iii) a Vānar chief sent to south India to look for Sītā.

ĀNAṄTA: means endless, boundless, eternal, infinite, a snake designated as Sankarśīma by the followers of SHATWATA TANTRA, bears the earth on his 1000 heads. From between his agitated hoods came out Rūdra exhibiting his 11 forms, also identified with Balarāma, Hari, Shiva, Nāga, Mahāpurīśa, Rūdra, the Sun, one of the Vishwadeva, Sheśa, the snake god, brother Vāsuki. (see Sheśa).

ĀNASŪYĀ: means not-spiteful, not envious, free of spite, ill will or envy; daughter of Daksha; wife of Rāj Atri, lived in the forest hermitage with her husband; identified as charity, was very pious and given to austere devotions; acquired miraculous powers by her austere ties and penances, brought river Maṇḍikā to the hermitage and created flowers and fruits in the forest during the ten year famine. Mother of Durvāsā, Dattātreya and Soma and friend of Shakuntalā; gave Sītā an ointment to remain ever beautiful. (see Atri, Durvāsa).

ĀNDHAKA: a demon with a thousand arms and heads, two thousand eyes and feet; son of Kashyapa and Diti; father of Ādi; called Āndhaka because he walked like a blind man with his eyes closed. A Yādava and the ancestor of Āndhakavṛṣṇi; killed by Shiva for trying to steal the celestial Pāñjāta tree from heaven and for attempting to abduct Devī.

ĀNGA: (i) father of Vena, knew the powers of Kṛṣṇa's yoga; (ii) a kshetraja son of Bali, born of Dirghatāmas, through his wife.

ĀNGADA: (i) a monkey chief; related to Indra; son of Bālin, was sent by Rāma as his envoy to Rāvana; installed as Yuvarājā in Kiśkindhā; led the monkey host to Laṅkā, when the monkeys were frightened at crossing the roaring sea, he gave them courage but no one came forward to cross the sea. Angada said that he could cross to Lankā in one jump but was not sure that he would be able to return. Jāmbuvān advised him not to take the risk, praised Hanumān on his return from Lankā, carried Lakshmana on his back on a pilgrimage of south India, fought the Rākshasas valiantly in the battle of Laṅkā, (ii) son of Dhṛtarāṣṭra, fought Uttamaanjas on the 12th day of the battle of Kurukshetra, (iii) son of Lakshmana and Urmilā, (iv) a son of Gādā by Vṛihati, who was a brother of Kṛṣṇa

ĀNGĀRAKA (i) Rūdra, (ii) a name of Skanda.

ĀNGIRAS: (i) one of the Mahāśīs, Brahmā's spiritual son, created by Brahmā from a sacrifice and considered as an offspring of Agni; husband of Smṛti and Straddha, of two daughters of Maitreya and of several daughters of Daksha; father of Bhṛgaspati, Uttathya and Samvarita; daughters: Siniśvālī, Kuhū, Rākā, Anumati, Akūpārī; among the first 21 Prajāpatiś, born after Pulastya; came to see Bhiṣma lying on his bed of arrows; cursed Hanumān for spoiling his āśram; invited to his yajña by Niśi; (ii) planet Jupiter.

ĀNGIRAS: (i) an enemy of Viśnu in his Parashurāma incarnation; (ii) sons of Rāj Angiras and Rantīrā; the wife of a kshatriya; are priests of gods and the Lord of sacrifices.

ĀNIL: Rākshasa, son of Māli and Vasudi

ĀNILA: (i) the god of wind; (ii) one of the 8 Vasus; (iii) son of Prajāpati or Dharmā; (iv) Shiva; (v) Viśnu; (vi) Suparna, son of Garuda.

ĀNIMIŚA: one who does not wink, an epithet of all gods.

ĀNIRUDDHA: also called Jhaśānka and Uśīpati, means uncontrolled. Son of Pradyumna and Rukmīvatī, grandson of Kṛṣṇa, married his cousin Subhadrā. Uśī, daughter of Bīmāsura, a Daitya princess saw him in a dream and fell in love with him; was carried by magic into the palace of Uśī at Shonitapura by her friend Cittalekhā.

Coming to know of it, Bâna sent his guard to seize him but Aniruddha slew them all. Ultimately Bânasura captured him by his magic powers. Nârada communicated the news of Aniruddha's imprisonment to Kriâ. Kriâ, Balarâma and Pradyumna went to rescue him. A great battle ensued. Bâna had Shiva and Skanda, the god of war on his side. Kriâ overcame Shiva and Skanda; Bâna was wounded but on the intercession of Shiva his life was spared. Aniruddha went to Dwârakâ with Bâna's daughter Uâî as his wife. They had a son called Vajra (see Uâî, Bânasura).

AÑJANÄ: an Apsarâ, cursed Râvana; mother of Hanumân by Vâyu, the god of wind.

ANJANA: (i) an elephant of the south-west quarter; (ii) a many headed serpent descended from Kañku

ANLA: (i) a daughter of Daksha, wife of Kashyapî, mother of fruit bearing trees, (ii) a Râkshasi daughter of Mâlyavân and Suidati; wife of Vishwâvasu, mother of Kumârbhîns.

ANNAPURNA: means full of food; (i) a goddess, a manifestation of Durgâ, worshipped for her power of giving food; (ii) one of the 1000 names of both Shiva and Viñu; (iii) a young goddess of red complexion, full-moon face, 3-eyed with high breasts, carries in her hands: honey, rice and rubies; the crescent moon adorns her crown. If she has four hands, then two carry the pâsha and ankuâ, and two are held in the abhaya and varada poses

AÑSUMAT, AÑSUMÄN, AMÑSUMAT: (i) son of Asamanjas, grandson of Sâgara, father of Dilip. The sacrificial horse at the Ashwamedha ceremony of Sâgara which had been earned off was brought back to earth by him; went to the nether regions in search of the sacrificial horse; found an elephant being worshipped by gods, Dînavâs, Râkshasîs, Pishcas, animals, Nagas etc.; This elephant directed him towards the place where the sacrificial horse was

AÑTAKA: (i) Yama, the god of Death; (ii) a surname of both Shiva and Viñu

ANU: son of Yayati and Devyâni; refused to part

with his youth to his father and was cursed by his father to die young with diarrhoea. (see Yayati)

ANUMATI: (i) Moon personified as a goddess and worshipped on the 15th day of the moon; the personified favour of the gods, implored for graciousness, protection and long life; with Râkâ presides over the full moon; (ii) daughter of Shraddhâ and Angiras, wife of Dhâta and mother of Pûrmimâ.

ANUPALÂLÄ: a demon dangerous to children.

APACHÄYA: a deity or a celestial being having no shadow or an unlucky shadow; a phantom; an apparition

APARA: Shiva.

APARÄ: one of the 13 wives of Vâsudeva.

APARÄJITÄ: means unconquered; (i) Rûda, (ii) a son of Kriâ and Mâdri; (iii) Durgâ

APARÄJITÄ: a goddess shown riding a lion, a strong woman carrying Shiva's bow, 3-eyed. With the crescent moon on her head, snake Vâsuki as her wristlet. She carries the piñâka (Shiva's bowl, bâna, khadgi and khetaka)

APARNÄ: a Harivâsha tale makes her the eldest daughter of Hrimât and Menâ. She and her two sisters Ekaparnâ and Ekapatâlî practised austerities to win Shiva as their husband. While Ekaparnâ and Ekipatâlî lived on one leaf or patâla of Bignona, Aparnâ subsisted on nothing. Her mother worried for her daughter's welfare cried in distress 'U-mâ', which means Oh don't. Since then she was known as Umnâ. She won Shiva as her husband by her austerities and is also known as Pârvati. (see Pârvati).

APSARÄS: the celebrated, beautiful and voluptuous nymphs of Indra's heaven, reported to be the creations of the seven Manus. According to the PURÄNAS, they originated from the ocean of milk when it was churned for amrita. They were not accepted as wives by either the Devâs or the Asurâs and thus became common to all. They are referred as Surâhganîs, i.e., wives of the gods and as Sumadâtmijâs, i.e., daughters of pleasure; distinguished as Daivika or divine and as Laukika or worldly. Sent by Indra to seduce

a sage whenever he was getting too powerful by his austerities and Indra was afraid that he might usurp his throne. Some of the well-known Apsarās sent to lure the sages from their austerities and penances are: Urvashī, Rambhā, Menakā, Tilotamā, Ghṛticā. They are also offered to heroes who fall in battle, fond of dice, bring luck to whomever they favour; can change their shape to suit their convenience. Also said to be born of Muni and Kāshyapa; joined Gaṇḍharvas in milking the cow Earth; worship Barhiśad pitrs.

ARĀMATI. a personified Vedic goddess of devotion and piety.

ARANYANĀ. a Vedic goddess of vegetation, propitious and benevolent, possesses plenty of food even without tilling the soil!

ARDHANĀRĪ. means half man, half woman, a form of Shiva typifying the male and the female energies. In this form Shiva is also known as Ardhanārīsha, Ardhanārīshwara and Parāṅgadā. A rare image of Viṣṇu is also seen as Ardhanārī, symbolizes the union and concord of the spirit and its energy.

ARDHANĀRISHWARA symbolizes the union and concord of the spirit and its energy.

ARHA: Shiva

ARHAT: Shiva

ARIŚTĀ: (i) a son of Danu; took part with Bali in the Devāsura war; (ii) a son of Mitta and Revati; (iii) a son of Vaivasvata Manu; (iv) an Asura friend of Kamsa, came in the form of a bull and terrified the Gopas; vanquished by Kṛṣṇa; (v) a son of Bali, took part in the Tārakāmāya war; (vi) one of the 9 sons of Manu killed by Kṛṣṇa

ARIŚTĀ: (i) mother of 8 Apsarās; (ii) a daughter of Daksha, one of the wives of Kashyaps and mother of Kinnarās and Gaṇḍharvās; expert in music.

ARIŚTANEMI: (i) an Asura resident of Tripura, took part in the Devāsura war between Bali and Indra; (ii) a Gandharva; (iii) a Prajāpati; (iv) a Yaksha; (v) father of Sumati, father-in-law of Sigara; consulted by Budh while marrying III

ARJA: daughter of Uśanas, an exceedingly beautiful woman; Daṇḍi wanted to marry her, she asked him to see her father; seduced by Daṇḍi; frightened at her father's return, practised austerities near the hermitage to atone for her sin

ARJUNA: the third Pāṇḍava prince, claimed divine paternity, mythically the son of Indra and therefore called Aindrī. A high-minded, generous, upright and a handsome, brave warrior; the favourite pupil of Drona from whom he learnt the use of arms, won Draupadi at her swayamvara. Since Draupadi was the common wife of the five Pāṇḍava brothers, it was agreed among them that when one of the brothers was with her, the others were to keep away. If any brother entered the room while she was with one of her husbands, he was to go into twelve years exile. Once Arjuna saw the cow of a Brāhmaṇa being stolen. To rescue the cow from the thief, Arjuna rushed to fetch arms from the room where Draupadi was with Yudhiṣṭhīra. For this transgression, he earned the twelve years exile. During this time, he visited Parashurāma who taught him the use of some more potent weapons; married Ulūpi, a Nāga princess and she bore him a son called Iravat, married Citrāṅgadī, the Princess of Manipura and by her had a son called Babhruvāhana; married Subhadrā, the sister of Kṛṣṇa and his son by her was called Abhimanyu.

To fight Indra whom till then he did not know to be his mythical father, he obtained the Gāndīva bow from Agnī and in return helped Agnī to burn the Khāṇḍava forest. When the Pāṇḍavas lost the kingdom and went into exile for thirteen years, Arjuna went to the Himālayas to propitiate the gods to obtain celestial weapons by which to fight the Kauravās. During this time he fought Shiva who appeared before him as a mountaineer. On discovering his real identity, Arjuna worshipped him and thus obtained from him Pashupata, the most powerful weapon. Later, Indra, Vatuna, Yama, Kubera also gave him their weapons. During this period of exile, his father Indra took him to Amaravati his capital where Arjuna practised and learnt the art of using arms. Sent by Indra to vanquish the Daityas of the sea. In the battle of Kurukshetra, Kṛṣṇa was his charioteer and related the Bhāgavad Gītā to him. On the 10th day of the battle, Bhūṣma was wounded and Arjuna struck arrows into the ground and made a bed of arrows for him; killed his half brother

Karma who sided with the Kauravas. After the battle was over, Yudhiṣṭhīra's Ashwamedha horse for sacrifice was followed by Arjuna from city to city; called to Dvārakā where he performed the funeral rites of Viśudeva Kṛṣṇa His other names are: Bibhatsu, Gudikesh, Dhanañjaya, Jisnu, Kṛiṭu, Pākashasani, Phālguna, Savyasācūn, Shwevāhana, Pārtha.

ARKA: a name of Viśnu and Shiva.

ARKĀMARKAS: a gana of Pāśācās, resembling monkeys, short in stature with a pushing nature; have residence on trees

ĀRKI: a descendent of Sun, (i) Yama, (ii) Manu, (iii) Sugrīva, (iv) Karna.

ĀRŚTISENA: a chief Gandharva who recites Rāma's story in Kimpuruṣa.

ĀRUNA: (i) charioteer of Sūrya, son of Kashyapa and Vinatā (see Kashyapa), wife Śyāmī, came out of his egg when not fully matured and cursed his mother (see Vinatā), carried by Garuda and placed in the path of Sūrya; in danger of being devoured by Rāhu, obtained no help and in anger started to destroy the world with his heat. The gods and Rsis repaired to Brahmā who ordered Aruna to become the charioteer of Sūrya and to take away the sun's glow; (ii) Shiva; (iii) Sūrya Both brothers Garuda and Aruna were born to avenge the Vālakhilya saints on Indra, who had insulted them.

ĀRUNI: (i) a son of Brahmā; remained a celibate, (ii) a sage, went with Kṛṣṇa to Mithilā.

ĀRUṄDHATI: (i) the morning star personified as the wife of Rsi Vasistha, considered as a model of conjugal fidelity, daughter of Kardama; sister of Parvata and Nahada; (ii) daughter of Daksha and one of the wives of the Saptaṛṣis whose form Swāhā was unable to assume as a consequence of her ascetic merit and devotion to her husband and therefore, was not divorced by her husband, (iii) a goddess free from anger, draped in white, always austere, body covered with sandal paste, carries flowers, leaves and water for worship; (iv) Sañdhvā, the mentally born daughter of Brahmā, who after performing a penance, cast off her body and was reborn as the daughter of sage Medhātithi.

ĀRUSHI: (i) daughter of Manu, wife of Cāvana and mother of Pramati and Auruva; (ii) horses of Surya.

ĀRYAMĀN: means chivalry, a quality of being a gentleman, an Ārya; (i) an Aditya, a son of Aditi, acted as the Lord of Death for one hundred years when Yama was cursed to be a Kshudra for that period, (ii) Identified with Hari, (iii) the name of the sun in the month of Māghava (Vashikha); (iv) a chief of the Pitrs who worship Kūrmā-Hari, (v) Shiva

As a Vedic deity its main functions are to maintain the aristocratic society, govern marriage contracts, laws of hospitality, the rules of chivalry, tradition, custom, religion, freedom of the roads. Master of Āryan rites, regulates the performance of rituals from the outward, social point of view; maintains the standards of aristocratic living and was later made the king of the Ancestors, the Pitṛ-rājā. Offerings are made to him in the ritual Shradhā through which the ancestors are fed, shares with Mitra and Varuna the offerings made with the word Swāhā in sacrifices to gods and the offerings made in the Ancestor-worship Rituals with the word Swadhbā His royal path is the milky way.

ĀSAMĀṄJAS: son of Sīgara and Keshinī (see Airshumati), exiled because he used to drown the children of the citizens in the Sharayū

ĀSHOKA: Viśnu.

ĀSHTAKA ĀSTAKA: son of Vishvāmitra and Mādhyavī (see Gālava).

ĀSHWA: (i) Shiva; (ii) Dūnava, (iii) a Rsi in whose hermitage other sages took refuge when afraid of Rākshasīs

ĀSHWAGRIVA: son of Kashyapa; (ii) son of Datu.

ĀSHWAPAT: maternal uncle of Bharata, brother of Kaikayī, adopted Bharata as a son; considered same as Dharmarāj.

ĀSHWĀRUDHADEVI: a goddess, seated on a horse, 3-eyed, colour of the rising sun, her crown adorned with the crescent moon.

ĀSHWATHĀMAN: son of Drona and Kripā,

one of the generals in the army of the Kauravas; known as Drauniyana after his father; on the last day of the battle of Kurukshetra, he and two other warriors, Kripa and Kritavarmān, the only survivors of the Kautava army, entered the Pāndava camp as men by asleep with exhaustion and killed Dhṛitardruma, Shikhandin and five young sons of the Pāndavas to avenge the death of Drona, killed Parikshit in the womb of his mother by a celestial weapon brahmāstra. For this he incurred the wrath of Kṛṣṇa who brought Parikshit back to life. Draupadi, wanted to avenge her murdered children but since Ashwathāman was a Brāhmaṇa, Yudhiṣṭhīra pleaded for his life. Draupadi agreed to spare his life but demanded instead the protective jewel he wore on his head as an amulet. To fulfil her demand, Bhīma, Arjuna and Kṛṣṇa pursued him and compelled him to part with the jewel which Draupadi gave to Yudhiṣṭhīra.

ASHWINI KUMĀRS, ASHWINS: the ever young, handsome, bright, agile, swift, twin sons of the sky or the sun are two vedic deities of various forms (see Sañjīva). The Ashwini twins Nāsatya and Dasha have Suryā, the daughter of the sun as a common wife, bring honey to gods, help the heroes, taught men and gods the use of liquor, surgeons of gods, ride in a golden chariot and are the harbingers of the dawn or Uṣā. Personification of the morning twilight; mythically considered parents of the Pāndava twins Nakula and Sahadeva; are benevolent and possess curative powers. R̥ṣī Cyavana got a portion of the Soma for them in exchange for his old age. (see Cyavana); considered as sons of Kashyapa and Aditi in the RAMĀYANA; among the 33 Vedic gods

ASIKNĪ: daughter of Pancajna, married Daksha; mother of San.

ASIṢṬA ((i) a mythical sage figures as a magician in the ATHARVAVEDA in conjunction with Gajā or with Jamadagni; a descendent of Kashyapa, also called Devalī; (ii) son of Bharata; (iii) son of R̥ṣī Budh.

ASRAMA: Viśnu.

ASRAPAS: evil spirits, blood drinkers. (see Dālīni)

ĀSTADIKPĀLĀS: guardians of eight quarters, viz

Iḥḍra, Kubera, Yama, Varuna, Agni, Nairṛti, Vāyu and Isīna

ĀSTAMŪRTI: Shiva who holds everything by dividing his cosmic body into eight parts.

ĀSTAVAKRA a sage born crooked at 8 places in his body. He was practicing austerities by standing in water upto his neck when the Apsarās going to Mt. Meru for a festival saw him and hymned his praises. Pleased, he asked them their wish 'Puruṣottama for husband', they said. He agreed and came out of the water. Seeing his crooked form, they laughed. Hurt, he cursed them that they would be the wives of Puruṣottama first and then fall into the hands of bandits. They prayed for forgiveness and he relented and said that they would attain heaven afterwards (see Kṛṣṇa)

ĀŚTI daughter of Jarāśandha, wife of Kamsa, sister of Prāpti

ĀSTIKA: an ancient sage, son of Jaratkāru by a sister of Vāsuki; saved the life of Takṣya when Janamejaya made his sacrifice of serpents. (see Janamejaya).

ASUMAT: a vedic goddess; personification of the life-spirit; implored to prolong life and grant strength and nourishment

ASURĀS. gods of pre-Vedic age, sons of Earth goddess Diti and Kashyapa, also considered as offsprings of Daksha's daughter; originally were just, good and charitable, respectful of divine law and performers of sacrifices and therefore, Śrī, the goddess of fortune dwelt with them. As they multiplied, they became proud, vain, quarrelsome, infringed the laws, regulated sacrifices, tortured living beings, challenged gods and created confusion. Foes of Devas; born out of the Yajña of Prajāpati; praise Sheśa; ruled the earth for ten Yugās when after 12 years, went it back to the Devās on the curse of Shukra; represent night and darkness and are full of tāmas. Asurās killed in war with the Devās are born as men on earth and create trouble in this world; participated with gods in the churning of the ocean, tried to possess amṛta but were vanquished

ĀTHARVAN: a priest who instituted the worship of fire and Soma; a Prajāpati; eldest son of

Brahmā, author of ATHARVAVEDA; identified with Angiras as the father of Agni.

ĀTIKĀYA: a Rākshasa, strong and powerful, refused to fight unimportant people; considered Lakshmana a child and refused to fight him, ultimately at Lakshmana's instigation fought him and was killed by the latter.

ĀTRĀTHA: the son of Satvakarman, found Kṛṣṇa discarded on the banks of the Ganga by his mother Pṛthī. (see Adhirata)

ĀTRI: (i) a son of Brahmā, born of his eyes, a Rishi and author of many vedic hymns, considered as one of the ten Prajāpatis by Manu; married Anasūyā, daughter of Daksha and had a son by her called Durvāsā, lived at Cittakunda. In the PURĀNĀS, considered as the father of Soma and Dattatreya; father of Āryamān and Ananta from another wife. (see Anasūyā, Durvāsā) Once the gods and the Daityas were fighting each other in the dark. Rāhu pierced both Surya and Soma with his arrows. The gods repaired to Rishi Atri, who becoming the sun and the moon dispelled the darkness and thus burnt the Asurās; invited by Numi at his yajña; represented as one of the stars of the Great Bear, (ii) Shiva. According to a legend, Atri was one of the nine mind-born sons of Brahmā but his fame surpassed that of Brahmā. Once Atri, worshipped Brahmā, Viśnu, Shiva and the three gods pleased with him appeared before him and offered him a boon. Atri requested them to be born as his sons. The gods agreed to do so. Viśnu was born as Dattatreya, Shiva as Durvāsā, and Brahmā as Soma. The gods were born together from Atri's mind, body and eyes respectively.

AURVA: son of Urva and grandson of Bhṛgu; belonged to the Bhārgava race. In the MAHĀBHĀRATA, he is mentioned as the son of Cyavana and Ārushi (see Ārushi). A story relating to his birth says: King Kritavirya was very kind to the Brāhmaṇas who were descended from Bhṛgu, resulting in the priests getting rich under his reign. After the king's death, his descendants who had fallen into poverty because of the king's excessive benevolence to the priests,

asked the priests for monetary help but got no liberal response. The impoverished kshatriyās in exasperation, killed the entire race of Bhṛgu including the unborn children. Only one woman managed to conceal her unborn child in her thigh and thus saved it. This was Urva so-called because he was born of a thigh (Urū). When the child grew up, he practiced austerities to gain powers so that he could take revenge for the killing of his race. His severe austerities alarmed men and gods and they tried to dissuade him from continuing them but he refused to mitigate his wrath against the Kshatriyās. It was only on the persuasion of the Pitrīs that he cast his anger into the sea where it took the form of a being with the face of a horse called Hayashira (see Hayashirasā). Urva prevented the widow of King Bṛahu from committing Sati on her husband's funeral pyre as she was pregnant with her son for seven years. The son born to her was called Śāgara. Urva, who was his preceptor, bestowed upon Śāgara a fiery weapon called Agneyāstra. Aurvā's son Ruci was the father of Jamadagni (see Śigata).

The abode of Aurva is Badavamukha, the mouth of the ocean. Brahmā was born in the ocean and rests there and the two consume the world together at the end of each age.

AVATĀRA: an incarnation of a deity, particularly referred to the incarnations of Viśnu. Avatārs appear on earth at various ages to redeem the world from evil. There are ten avatārs of Viśnu, the last one has yet to come. They are: Matsya, the Fish, Kūrma, the Tortoise, Varāha, the Boar; Niṣṭimha, the Man-lion, Vāmana, the Dwarf; Parashurāma, Rāma, with the axe; Rāmacandra, Kṛṣṇa, Budḍha, Kalki or Kalkin, the white horse.

AVIŚTA: a son of Bali, a Daitya who in the form of a savage bull attacked Kṛṣṇa but was slain by the latter.

A-VYAKTA means not manifest, unapparent, indistinct, invisible, imperceptible, an epithet of Viśnu, Shiva and Kāma.

AYUS, the eldest son of Pururavās and Urvashi; father of Nahuśa, Kshātra, Vridhā, Rambhā, Rāgi, Anena-

B

BABHIRU: (i) a Yādava prince, (ii) son of Vishwāmitra; (iii) Shiva, (iv) Viśnu, (v) Kṛṣṇa, (vi) a son of Romapāda and father of Kṛti, (vii) a son of Sanipati; (viii) Akrūra, (ix) a son of Devavṛḍha and Gāndinī, righteous and truthful, performed sacrifices, got Śyāmantaka jewel and gave it to Kṛṣṇa to be returned by the latter.

BABHURU-VĀHANA son of Arjuna by his wife Cūringadā; adopted by his maternal grandfather and reigned in Manipura. Yudhiṣṭhīra's Ashwamedha sacrificial horse was captured by him Arjuna, who was following the horse for its protection, fought his own son and, Babhuru-vāhana not aware that Arjuna was his father, slew him. Repenting of his deed, he was on the verge of committing suicide, when his step-mother Ullīpi, a Nāga Princess gave him a celestial gem which restored Arjuna back to life. (see Arjuna) became a Putrikāputra.

BĀHU: a son of Dhṛitika, was deprived of his kingdom by the Haihayas and the Tślajanghas with the help of five tribes. The king took to a life of penance with his wife, slipped in water and died. His wife Yādavī followed him into the funeral pyre but was prevented from committing sati by Aurva, the Bhārgava, as she was pregnant, later she gave birth to Sīgara (see Aurva, Sīgara).

BAHULA: (i) a Prajāpiti; (ii) a 1000-headed snake.

BAHUPUTRA: a Prajāpati who married two daughters of Daksha and had four sons.

BAHU-PŪTRI: a mud-born mother.

BAKA: (i) an Asura, a son of Anūdhaka and a brother of Ādi; friend of Kāñṭha; seized Kṛṣṇa in the guise of a crane; was torn to death by Kṛṣṇa; (ii) a Rishi usually called Baka Dālbhya.

BAKI: sister of Baka.

BAKULA: Shiva.

BALA: (i) son of Māya, residing in Atala; created

96 magical performances, when he yawned, three groups of women out of his mouth Kīmīni, Swatīni, Pumcalī, resisted Indra in the Devāsura war and was slain, (ii) a son of Rohini and Vasudeva, attacked the Asura followers of Bali, (iii) a son of Kṛṣṇa and Mādrī, (iv) a son of Anasūyā and father of Nikumbha and Cakravarman, (v) a son of Varuna and Devi, (vi) a son of Shūki and Garuda, (vii) a son of Nārāyaṇa and Śrī, father of Tejas.

BĀLĀ: (i) one of the wives of Attri, (ii) a mud-born mother, (iii) a daughter of Prajāpati, fell down upon the earth while going across the sky; (iv) a goddess of red complexion seated on a pañcāśana, carries in two hands the akshamāli and the pusṭaka, two hands in the abhaya and varada poses.

BĀLA: (i) a son of Gargya, put to trouble by Jāneṣayā; (ii) a son of Viśwesha, a sage; (iii) a son of Manivarta.

BALABHADRA: see Balarāma.

BALĀDĀS: a class of Piśācās, short in stature and with eyes fixing the earth; resort in places of confinement of women.

BALADEVA: see Balarāma.

BALAMOHINI: a mother goddess.

BALĀRAKAS: are Dattātreyā.

BALARĀMA: also known as Baladeva and Bala-bhadri; elder brother of Kṛṣṇa; part incarnation of Viśnu; married Suvarṇī, daughter of Kākuḍī. Viśnu took two of his hair, one black and one white from the black hair was born Kṛṣṇa and from the white, Balarāma. The brothers grew up at Gokul and even as children were known for their miraculous feats. Addicted to wine and therefore, called Mañjuṣhpriya; irascible in temper; depicted as wearing a blue vest; his weapon a mace or a club, the use of which he taught to Duryodhana and Bhīmā. Did not side with either the Pāṇḍavās or the

(iv) a spy who informed Rāma that people were talking ill of him for accepting Sītā back, after she had lived with Rāvana

BHADRĀ: (i) a daughter of Meru and queen of Bhadrāshwa, gave birth to Soma; (ii) one of the wives of Kṛṣṇa, (iii) one of the wives of Atri; (iv) a varna Shakti; (v) a goddess enthroned at Bhadreshwara, (vi) a wife of Garuda

BHADRAKĀLI a name of Yogamāyā (see Dūrgā, Kālī), has 18 hands and a handsome appearance, her vehicle is a chariot drawn by four lions Her hands carry the akāshmālā, trishula, khadga, candra, bāna, dhanus, shankha, padma, spuk, sruva, kamandalu, danda, shakti, agni, kṛṣṇajīva, water, one hand in the shanti pose and one carries a jewelled vessel

BHADRAMODE: daughter of Kashyapa and Krodhvansha, mother of Irāvati

BHAGA. means, the sharer, Prabhu (Greatness), Vibhu (Power), and a daughter of Āśvin (Hope). Bhaga stands for democratic institutions, receiving the share meant admission into full status of manhood in the tribe, after which a man became a shareholder. Bhagavān (i) a son of Aditi and therefore, an Āditya; married Siddhi; father of Mahinān. Since he makes no differentiation between the great and the small, rich and poor, Bhaga is considered blind. There are many legends connected with his blindness. According to one myth, he was seized by Nañdi, his eyes were pulled out by Virabhadra (Rudra) as he made a sign with his eyes when he insulted Shiva. Shiva ordered him to see with the eyes of Mitra. According to another myth, Rudra fought Prajāpati, who wanted to commit incest with his daughter. The semen dropped by Prajāpati was collected by the gods and used as an oblation. Bhaga standing south of the altar, saw the oblation and became blind. Bhaga is invoked in the morning connected with Mitra, with the laws of this world and Pūṣan, the gods of herds and fecundity, the giver of security and prosperity; to be worshipped before building a palace; (ii) the name of the sun in the month of Puṣya; (iii) one of the eleven Rudras.

BHAGANETRATA: (also Bhaganetrabara, Bhaganetrāhikā); an attribute of Shiva.

BHAGAVĀN: the principal and eternal god, the sun and the substance of the three VEDAS, cherisher and supporter of the universe; a name of Vāsudeva.

BHĀGAVATĀS: those who are dedicated to the service of god by singing his praise.

BHĀGIRATHA a sage and a descendant of Sāgara. All the waters on the earth dried because of his severe austerities and there was a danger of life on the universe coming to an end. The 60,000 sons of Sāgara who had been killed by Kapilā's wrath and their bones and ashes lying in the ocean bed had to be bathed by the Holy Ganges for their souls to attain peace (see Sāgara). The heavenly Ganges was fast flowing and would have split the earth into two, to avoid which Shiva was approached by the gods to allow the Ganges flowing from Viṣṇu's toe to first fall on his head. Shiva agreed and the river after first flowing on his head, gently flowed on the earth. Bhagiratha, whose severe austerities made it possible for the celestial river to come to earth, led the river in its course over the earth and into the sea so that the ashes and bones of Sāgara's sons could be bathed and thus get purified. Because of Bhagiratha, the river is also known as Bhāgirathi. (see Gaṅgā).

BHAIRAVA: the terrible form of Shiva or Rudra, haunts the cremation grounds, takes pleasure in destruction; personified power of death: attendants of Shiva.

BHAIRAVI: terrible form of Pārvati, personified as death; with red complexion; holds the pāsha and aṅkuṣha.

BHAKTAVATSALA: Shiva, favourably disposed towards his devotees.

BHĀNU: a son of Kṛṣṇa and Satyabhāmā, reported the presence of a huge lizard in a well to Kṛṣṇa. (see Kṛṣṇa, Naga). The lizard was Naga, cursed to become a lizard. Killed in Prabhāsa.

BHĀNUMATĪ: wife of Sāgara; mother of Asamanjas

BHĀRADWĀJA: (also called Vitatha) (i) a Siddha; (ii) son of Bṛhaspati; father of Drona. His mother Utathya was pregnant both by her hus-

band and by Bhṛṣpati. Bhāradwāja was kicked out of the womb of his mother before his time by his half-brother Dīrghatāmas, the son of Utathya by her husband. At this, Bhṛṣpati said to her, 'cherish this son of two fathers'. (see Bhṛṣpati, Māmatā) Discarded by his mother; brought up by the Maruts who gave him in adoption to Bharata; (see Maruts), Brāhmaṇas and Vaishyas sprang from him, became a Kshatriya; a name applied to Drona or to any descendant or follower of his teachings. In the RĀMAYANA he is mentioned as living at Prayāg, received Rāma and Sītā in his hermitage, in the MĀHĀBHĀRĀTA, he is mentioned as living at Hardwār; (ii) a sage of the Vaivasvata epoch, gave the Agneyastra, the weapon of fire to Agnivesha, the son of Agni, (iii) a sage, when disturbed at his prayers by Viṣṇu, threw water at him and therefore Viṣṇu bears the mark of the Vatsa on his breast.

BHARATA: (i) son of Dasharatha by his wife Kaikeyi; half brother of Rāmacandra, brought up by his maternal grandfather, married Sītā's cousin Māndavi. His mother tried to secure the throne for him but Bharata being a virtuous and righteous man, refused to accept it as the throne by right belonged to his elder brother Rāma. On the insistence of Rāma, he ruled the kingdom in the latter's name till such time that Rāma returned from exile, (see Kaikeyi, Dasharatha). (ii) the son of Duṣyanta and Shakuntala. Kuru was the ninth in direct descent from him and Shantanu was the fourteenth. (iii) the eldest of the ten sons of Rābha (Nābha) and Javatī, was devoted to Nārāyaṇa, married Pāncanjāṅī daughter of Viṣhvārūpa

BHĀRATI: (i) a female descendant of Bharata, (ii) a deity invoked with Ilā and Saraswati, later identified with Saraswati, the goddess of speech, literary composition, dramatic art, recitation

BHĀRGAVA: (i) a descendant of Bhṛigu, a sage of the first epoch of Sāvarna Manu; drank Soma and killed Asurās, (ii) one of the seven sages, (iii) a name of Vyāsa in the third Dwāpara, (iv) a son of Rābha, an avatār of Viṣṇu, (v) Shukrācārya, priest of the Asurās, (vi) Parashurāma, created by Lālāṭ in her war with Bhānda, (vii) a name of Ārvā, Ciyavaṇa, Shaumaka, Shiva, Dadhīca, Devaśarmā, Jamadagni, Mārkandeya Parashurāma, Pramati, Ricika, Shukra, etc

BHĀSI daughter of Timira and Kashyapa; mother of birds called Bhāsi

BHĀSKARA: (i) an Āditya or Surya; an epithet of Shiva; (ii) son of Kejumati and Sumāli; commander of Ravana's army, killed by Hanumān

BHĀTRUHARI a king, a poet and a grammarian who in his youth led a licentious life but became converted to a life of devotion and religion after getting disillusioned with life.

BHAŪMĀ (i) son of Bhūmi i.e. Earth; a name of Nirāda, (ii) Planet Mars.

BHĀVA a vedic deity connected with Sarva, the destroyer, an epithet of Shiva; presiding deity of the waters, ordered Indra and Hāri to take the first lead in Tripuram; burnt the god of love; worshipped by Bhūtas (see Shiva); wife Umā; son is the reservoir of the seed of the seven worlds and protector of the seven worlds; planet Venus.

BHĀVĀNI one of the manifestations of Shiva's wife (see Kāli).

BHĀYA sister of Yama; married Heti; mother of Vedhukesh

BHEDA one of the Matrs attending on Skandā.

BHĪMA, BHĪMSENA (i) second of the Pāṇḍava brothers, mythically the son of Vāyu, the god of wind and thus a half brother of Hanumān. A giant among men, a strong and a brave warrior with an excessively bad temper, a voracious appetite, great animal courage and terribly jealous of his brothers with regard to Draupadi, the common wife of the Pāṇḍava brothers. His favourite weapon was a club, the use of which he learnt from Drona and Bīlaśāma. Because of his great strength, the Kauravas were envious of him and many times tried to kill him but he escaped every time. Married the Asura Princess Hidimbā in Manilā, after killing her brother who had intended to devour him alive. By Hidimbā he had a son called Ghatoḍkaca; (see Hidimbā). Well known for killing strong foes and Asurās; Draupadi looked upto him for help, killed Duḥshāsana on the 16th day of the battle of Kurukshetra and drank his blood and thus fulfilled a vow he had taken for the latter's insult

of Draupadi (see Draupadi); on the last day of the battle, he killed Duryodhana by using unfair means and smashed his thigh and thus brought him to the ground, fulfilling yet another vow of avenging Draupadi. Balarama, who witnessed the act, was incensed at it and wanted to attack him but was prevented by Krsna (see Balarama). This won Bhima the name, Jihmavoglin, the unfair fighter, (ii) Father of Damyanti; (iii) an Asura of the Atala region; (iv) one of the 11 Rudras; (v) A Rakshasa gana, (vi) a Vanar chief; (vii) A fulfiller of the desires of all living or lifeless beings, embodiment of ether, wives are Dishā, the ten directions of space, son Sarga (Creation).

BHÍSMA: son of king Shantanu by the goddess Gaigā (see Gangā). Shantanu fell in love with the beautiful Satyavati and wished to marry her but her father would not agree to the marriage till Shantanu promised that his son born to Satyavati would inherit the throne. When Bhísmá heard of this condition laid by Satyavati's father, he willingly gave up his right to the throne and vowed never to marry or otherwise to beget children lest his sons demand the throne. (see Satyavati) Satyavati married Shantanu and had two sons by him, the elder of whom died shortly after ascending the throne and the younger son, Vicitravirya succeeded him to the throne. Being a minor, Bhísmá remained his protector and adviser and won the three daughters of the king of Kashi for him as wives and when he died childless, Bhísmá became the protector of the widows. Bhísmá was asked to raise seed to his brother's widows but being firm in his vow of Brahmacarya, he refused and ultimately Krsna Dwaipayana, the son of Satyavati before her marriage to Shantanu, raised seed to the widows of his half brother as was then the prevailing custom and thus were born Pándu and Dhrtarásstra. Bhísmá brought up the boys and acted as their regent till they came of age; also brought up their children, the Páñdavas and the Kauravas; called Pitamaha or the Patriarch. At the break of hostilities between the cousins, he first preached peace and moderation but ultimately sided with the Kauravas and became the commander of their armies on the condition that he did not have to fight Arjuna. But on the 10th day of the battle was goaded by reproaches of Duryodhana to attack Arjuna; unfairly wounded by Shukhatidin as Bhísmá refused to fight one who was born a

woman (see Ambā, Shukhatidin). Arjuna was asked to provide a bed of arrows for Bhísmá to lie upon. He shot so many arrows into Bhísmá's body that there was not even two fingers space left unwounded on his body and he lay on his 'bed of arrows'. He survived 58 days and decided to quit his mortal body after that as he had the power of fixing the time of his death.

BHRAMARĀ an Apsarā

BHRGU (i) a Vedic sage, one of the Prajapatis, founder of the race of Bhrgus or Bhrgavas, born of fire, one of the 10 mind-born sons of Brahmā, married Kardama's daughter Khvāsti, married the daughter of Pūloma and two daughters of Daksha, father of Cravava, present at the anointing of Vāmana Hari praised the Lord and Aditi, rescued Agastya Mum from the tyranny of king Nahuśa. Nahuśa had obtained super-human powers and to avoid his potent glance, Bhrgu crept into the hair of Agastya when Nahuśa attached Agastya to his chariot and dragged him. Bhrgu cursed Nahuśa to become a serpent for having kicked Agastya on the head to make him move (see Agastya, Nahuśa).

According to a legend in the PADMA PURĀNA, the Rsis gathered at a sacrifice and discussed which deity deserved most the homage of the Bráhmaṇas. Unable to come to a decision, they asked Bhrgu to find it out for them. To test the character of each god, Bhrgu paid a visit to them. Shiva was engaged with his wife and Bhrgu could not see him. As Shiva was in the dark with his wife, Bhrgu cursed him to be worshipped as a Linga, his organ of generation and said that no pious and respectable man would worship him. When Bhrgu visited Brahmā, he found him surrounded by sages and inflated with his own pride and did not pay much attention to Bhrgu. He therefore, excluded him from the worship of Bráhmaṇas; went to visit Viśnu and found him fast asleep. To wake him, he stamped his foot on Viśnu's chest. Viśnu, contrary to Bhrgu's expectations, gently pressed the sage's foot and said that he was honoured by the touch. Bhrgu was pleased at the humility of the God and satisfied by his goodness, decided that Viśnu alone deserved the worship of gods and men. The Rsis concurred with Bhrgu's decision; (ii) a sage and a contemporary of Krsna; (iii) the teacher of Vyasa; (iv) father of Atharvana Agni; (v) a descent of Bhrgu.

BHRGUS: Mythical, aerial gods connected with Agni; producers and nourishers of agni and chariot makers; descendants of Āṅgiras, Atharvans, Ribhus, etc.

BHŪDEVI, BHŪMI: Earth as a consort of Viśu of light green colour dressed in yellow. When two armed, she carries tilōtpalas (lotuses); when four armed, she carries a rāma-pātra (a vessel containing gems), a sārya-pātra (a vessel containing vegetables), oushaḍhi-pātra (a vessel containing medicinal herbs) and a lotus

BHŪTA: ghosts, imp or goblins; malignant spirits haunt grave yards, cremation grounds, forests, etc. devour human beings; animate dead bodies; attendants of Shiva; born of Kroḍha or anger; created at a moment when the Creator was incensed (see Kroḍha). All demoniac beings; souls of people who died a violent death; follow armies; poison trees, ponds and fields.

BHŪTAMĀTĀ: Dēvi, black with long eyes, her face is white or red, wears a linga on her person, two armed, holds in her hands the khadga and the khētaka; worshipped by bhūtas, pṛītās, pisācas, Indras, Yakshas, Gaṇḍharvās

BHŪTESHWARA: the Lord of Bhūtas or ghosts, haunts cremation grounds; when heated with drink, dance furiously, wearing a necklace of skulls, trample on rebellious demons His most well-known dance is Tāñdava, a form of Shiva.

BHUVANESHWARI: the consort of Shiva; depicted as smiling; with large breasts and three eyes. Her hands are in the gesture of granting boons, allay fear and hold an elephant hook and a noose; has the moon on her diadem; in her lower right hand she holds a chalice in the upper right hand a mouse, in the upper left hand a shield; in the lower left hand, the bilva fruit; on her head she carries a serpent, a linga and a yoni

BIDĀLI: a mind-born mother.

BIMBA: a son of Vāsudeva and Bhadrā

BIṄDU, BIṄDUSĀRA: (i) a sage; (ii) a son of Danu; (iii) a kinnara.

BRAHADRAṄHA: a son of Uparicara, a Vāsu (see

Uparicara); his two wives produced one half each of a child which were cast away by the mothers. Rākṣasi Jarā picked them up, joined them and the pieces formed a boy called Jarāśāṅha (see Jarāśāṅha).

BRAHMĀ, BRAHMAN (neuter): the Supreme soul of the universe, all pervading and infinite in its manifestations; present in animate and inanimate objects; the highest and the meanest; absolute and eternal, from which all things emanate and to which all return; invisible, unborn, uncreated, without a beginning and without an end.

BRAHMĀ (masculine): God of Creation and the first member of the Hindu Triad; Prajāpati, the Lord of all creatures; sprang from the golden egg Hiranyagarbha deposited by the Supreme first cause. One day of Brahmā consists of 2,160,000,000 years. When he has created the world, it remains unaltered for this period after which everything is consumed by fire and only the sages, gods and the elements survive. When Brahmā awakes, the universe and all creatures are restored and this process is repeated till such time as hundred years of Brahmā come to a close. After this, Brahmā, gods and the sages also expire and the whole universe goes back into its constituent elements.

Brahmā is shown as of red colour; has four heads; the original fish got burnt by the wrath of Shiva for having spoken disrespectfully to him. In his four hands he holds a sceptre, a string of beads, the bow Parivīra and the VEDA. His consort is Śrīśatī, the goddess of learning, his vehicle is the swan, his residence is called Brahmarāṇḍa. As the procreator of men, he has incestuous relations with his daughter, variously called: Vici or Sarasvatī (Speech), Saṅghyā (twilight), Shatarupā (the hundred formed), Gayatrī, Brāhmaṇī

There are different versions regarding his origin. According to the SHATAPATHA BRAHMANA and Manu, the Supreme soul created the waters in which a seed was deposited. This seed became golden egg in which the supreme soul was born as Brahmā, the progenitor of all the universe. In the RAMĀYANA, the self-existent Brahmā with the deities arose out of the waters which was before the world became what it is now. He arose from ether and from him descended the various sages. According to the MAHĀ-

BHARATA, Brahmā sprang from a lotus stalk that grew from the navel of Viśu.

Brahmā first created ten mind-born sons: Marici, Atri, Āṅgiras, Pulatsya, Pulaha, Kratu, Prācetas, Vasiṣṭha, Bhṛigu, Nārada. Later Daksha was born from his right thumb, Dharma from his chest; Kāma from his heart, Krodha from between his eyebrows, Lobha from his lips; Moha from his intellect, Mada from his egotism, Pramoda from his throat; Mṛtyu from his eyes; Bhārata from his palm. Then his body split into two parts: a male and a female. The female called Shatarūpā was a beautiful maiden and Brahmā was afflicted with a sexual passion for her. He kept on looking at her amorously and when she went round him for salutations, he developed four more faces so that he continued to look at her when she circumambulated him. He ultimately had incestuous relations with her and lived with her for a hundred divine years.

Known for partiality, his curses and blessings are moderate; learnt the VEDA from Hari and taught it to Manu, influenced Soma to restore Tārā to Bhṛaspati; punished Soma for sinfully enjoying Tārā; made Daksha the overlord of Prajāpatis, presented Pṛchū with armour and prevented him from slaying Indra; praised Kṛṣṇa for killing Kālanemi; requested Hari to restore the fortune of Indra lost due to Durvāsā's curse; present at Prahlāda's coronation, praised Shiva for burning Tripuram; came to see Vīmana measuring the world with his two steps; suggested to Raivata that Baladeva was a suitable husband for Revati; went with Devās to Dwārakā to remind Kṛṣṇa that it was time for him to return to his celestial abode; released Hanumān from the captivity of the Rākshasas; when Viśu agreed to be born as a son of Dasharatha, he ordered the Gaṇḍharvās, Apsarās, Vidyādharaṇas, Yiksūnis and other celestial ladies to give birth to monkeys from the Devatās; produced Mānasarovar like on mount Kailash by meditation; along with other gods, went to Mahādeva to request him to produce a son who would be the god of war, gave a boon to Bhṛagotra that the celestial Ganga will water the earth; blessed Vishwāmitra that he will become a Rishi; witnessed the battle between Rāma and Parasurāma; prayed to by Kaushalayā for the safety of Rāma when he went into exile. After praying for 10,000 years, Rāvana made a sacrifice of his heads to him; Vishwakarman designed the Puspak vimān for him which he presented to Kuvera; also made him

the 4th Lokapāla; told Rāvana that he should be afraid of mortals. For the benefit of humanity, cursed Kumbhakarna with sleep for 6 months on end, gratified with the penance of Rāvana, restored his multiple heads, gave him the boon of changing his shape at will, when Indra was defeated by Rāvana he told him that the cause was his seduction of Ahalyā.

With the passage of time, Brahmā was relegated to the back-ground and Viśu and Shiva took precedence over him in worship. Worship of Brahmā only takes place at Puṣkar near Ajmer.

BRĀHMĀNI one of the Saptamatikas, consort of Brahmā, 4-faced of golden colour, wears yellow garments, carries the shula in her back right hand, in the back left hand an akshamīlī, front right hand in the abhaya pose and the front left hand in the varada pose. She sits on a red lotus and has hamsa, the swan, as her vehicle and as her standard.

BRĀHMĀRŚIS the seven chief sages of whom Bhṛigu was the chief.

BRĀHMĀJĪṬ: a son of Kālanemi.

BRĀHMĀRĀKSHASĀS: a class of demons; Agastya and Vishwāmitra came under this group; live in the Surabhi forest.

BRĀHMĀNAPUTRA: the sages born of Brahmā's heart, ears, eyes, breath etc.

BRĀHMĪ: (i) A Shakti; (ii) a mind-born mother.

BRĀHABDALA: (i) Last of the Ikshwāku's; son of Takshaka and father of Bhadradeva; killed in battle by the father of Parikshit; (ii) a friend of Kārtavīrya; killed by Parasurāma.

BRĀHASPATI: (i) a deity with wide curative powers, protects mankind from evil; personified as planet Jupiter; travels in a vehicle drawn by either light coloured horses, vehicle called Nidhīghośa; portrayed as seven-mouthed, seven-rayed, and hundred winged (clouds), with a beautiful tongue, a blue back (heaven) and sharp horns (rays); (ii) a sacrificer and a priest who interceded with gods on behalf of men; (iii) a Rishi, son of Āṅgiras; married Tārā who was abducted by Soma, the moon, resulting in a war Tīrakīmī; Usanas, Rudra and all the Daityas and Dinaśas.

man, he had gone hunting. Being a crack shot, he killed a young man called Shrawan Kumār by merely aiming his arrow towards a lake from where he heard a noise resembling the roar of an animal and killed inadvertently the only son of aged, blind parents. (see Shrawan Kumār) and they cursed him to die of grief for his son as they were going to die in grief for their son

When Dashratha's son Rāmacāndra came of age and was to be crowned the heir apparent, Dashratha's youngest queen Kaikeyi on the instigation of her maid Maithrā, reminded the king of the two boons he had once pledged to her and asked for the fulfilment of those vows. The unsuspecting king reiterated his vows. Assured of his word, Kaikeyi demanded that Rāma should be sent into exile for 14 years and her own son Bharata should be crowned the king. Dashratha could not go back on his word nor could he fulfil her demands. Rāmacāndra coming to know of his father's grief, voluntarily decided to go into exile. (see Kaikeyi). On his departure, Dashratha pined away and died of grief.

DĀSĪ: (i) a female slave; (ii) a servant maid, there are four kinds of Dāsi: Devadāsi, Brahmādāsi, Swatantra, Shudradisikā. The first two occupy the status of a kshatriya lady; the third of a dancing girl (veshi) and the last of a lower caste (hīnajāti).

DASRA: brother of Nasatya; one of the twins Ashwani Kumar, mythologically the father of Nakula and Sahadeva, sons of Pāndu

DASYUS: evil beings and enemies of gods and men; represented as dark coloured: robbers, outcastes, barbanans, the original inhabitants of India; resisted the Aryan immigration to India; Abhis and Mlechhs, seized 16,000 ladies of Kṛṣṇa's due to a curse on them (see Kṛṣṇa).

DATTĀTREYA: son of Attri and Anasūyā, part incarnation of Viśnu, Śiva, Brahmā; teacher of antigods; originator of Tāntric rites, restored Vedic rites; protects men from evil influences, created the plant from which Soma-ras is extracted, addicted to wine and women; his love of songs and association with people of low birth made him ritually impure; praised by gods for having saved them from demons; gave king Karavirya thousand arms

DEVĀ: a god or a deity, 33 in number, eleven for

each of the three worlds

DEVADUTA: a messenger of gods.

DEVĀHŪTĪ (i) daughter of Swayambhuva Manu; sister of Priyavrata and Uttānapāda; wife of Kardama, mother of Kapila. Heard from Nārada the greatness of Kardama and fixed her mind on him. Accepted by Kardama, Viśnu took birth in her womb as Kapila, (ii) wife of Pururavās

DEVAKA. brother of Ugrasena, father of Devakī

DEVAKĪ cousin of Kamsa, wife of Vāsudeva; mother of Kṛṣṇa, considered as an incarnation of Aditi, the mother of gods, had 8 children comparable to the 8 Vāstus (see Kṛṣṇa)

DEVALA· Vedic Rishi, author of a code of law; an astronomer, grandfather of Pāṇini.

DEVALĀ Music personified as a female.

DEVAMĀTĀ· the goddess enshrined at Saraswati.

DEVAMĀTARAS the 60 daughters of Daksha, collectively known as the mothers of gods

DEVAMĀTRI: mother of gods, an appellation of Aditi

DEVAMĪDHĀ: (alias Sūra); son of Hṛṣikā; husband of Māritis; gave birth to ten sons, including Vāsudeva and five daughters including Pṛthī; gave Pṛthī in adoption to Kuñibhoj.

DEVĀPI. (i) son of Pratipa; brother of Shantanu; Purohita of the Devās, unaccepted to the people as he suffered from leprosy; the famine in Shishṭimū's kingdom was said to be due to his elder brother Devāpi having been passed on for succession.

DEVARATA· (i) a Rsi of the Solar race; son of Viśwāmitra, also considered as the eldest son of Niśi, lived among the Videhas; in charge of Śiva's bow which later came into the possession of Janaka and was broken by Rāmacāndra at Sītā's swayamvara; (ii) a name of Shunhashepa as he was given back by the gods to Viśwāmitra. (see Shunahshepa).

DEVARŚIS: sages who attained perfections on earth

CHĀYĀ: (shade) was the handmaid of the sun Sāhjīva, the wife of the sun, unable to bear the fervour of her husband, put Chāyā in her place. The sun did not see the difference and had three children by her: Shani, the planet Saturn, the Manu Sāvarni; and a daughter, the Tapati river Chāyā showed great partiality towards her own children, thus provoking the wrath of Yama, the son of Sāhjīva who lifted his foot to kill her. Chāyā cursed his leg to be afflicted with sores and worms. This made it obvious that she was not the mother of Yama and Sun went in search of Sāhjīva and brought her back. Chāyā was the daughter of Vishwākarmā and thus sister of Sāhjīva.

CITRAGUPTA: the scribe of the Lord of Death Yama; keeper of good and bad deeds of dead souls; born of Brahmā's body; dwells near Yama. Brahmā made him a sharer of the oblations offered in the fire sacrifices, worshipped on the second day of the clear fortnight of the month of Kārtika. His image is of iron, possesses black attributes.

CITRAKARMA: a sculptor created a beautiful form out of the ashes left by Madana's body burnt by Shiva. Having thus been restored to life, he was asked to meditate on Shatarudriya in honour of Rudra. This was Bhārada who was blessed by Shiva to rule for 6000 years.

CITRALEKHA: daughter of Kuñibhānda, minister of Bāñsura; a heavenly nymph, skilled in painting and magic arts; friend of Uśā. (see Uśā).

CITRĀNGADA: the eldest son of Shañtanu from his wife Satyavati; half brother of Bhīma, killed in early life in a conflict with a Gañḍharva; a proud and arrogant man.

CITRĀNGADĀ: daughter of king Cīravāhana of Manipura; married Arjuna and bore him a son called Babhruvāhana.

CITRARATHA: a Gañḍharva king seeing whom bathe and sport with maidens in a river, Renukā, wife of Jamadagni, became filled with desire and was condemned by her husband for falling from grace; she was beheaded by her son Parashurāma at the orders of his father (see Jamadagni).

CITRARATHA (CAITRARATHA): a Mauneys

Gañḍharva; overlord of the Gañḍharvas, Kinnaras and Vidyāñgharūs, milked the earth in the lotus vessel along with the Apsarās.

CULIN a great ascetic; while engaged in Brahmā Tāpi was cared for by Apsarā Urmilā, daughter of Somāda, gratified with her for looking after him, he gave her a boon. At her request she became the mother of a mind-born son called Brūhadrutt

CYAVAN a sage, son of Rāsi Bhīrgu by Pulomā; father of Apravānam, Dādhica and Pramati. According to a legend in the MAHĀBHĀRATA, Pulomā was pregnant when a demon carried her off. Frightened, the child dropped from her womb. The demon took pity on her and let her go and that is why the child was named Cyavana, which means the fallen (see Pulomā).

Cyavana practised severe austerities and his shrivelled body looked lifeless. The sons of king Saryāta pelted his body with stones. This greatly incensed the sage and to appease him, Saryāta presented his daughter to him in marriage. According to another version, Cyavana was so absorbed in penances on the banks of the river Narmada that white ants constructed a nest around him, leaving only his two eyes. Sukanyā, the daughter of king Saryāta seeing two bright objects in an ant-hill, poked them with a stick. The sage was greatly incensed and would only be appeased if the king gave his daughter to him in marriage; married Sukanyā; she was a faithful and devoted wife to him. The Ashwins tried to seduce her but she repulsed their advances. Having failed to seduce her away from her shrivelled, old and decrepit husband, Ashwins then told her that they were the physicians of the gods and could restore youth and good looks to her husband after which she could make her choice from among the three of them. Sukanyā agreed to their proposal and accordingly the two Ashwins and her husband bathed in a celestial pool and came out looking all alike, young and handsome. Sukanyā, however, recognised her husband and chose him. Cyavana, in gratitude to the Ashwins for divesting him of his decrepit body, prolonging his life and for restoring his youth, compelled Indra to allow the Ashwins to participate in the celestial Soma sacrifice. (see Ashwins). Indra would not agree to this proposal as he was annoyed with the Ashwins for taking advantage of their healing powers and for mixing with the

course of pregnancy was forbidden to take the remainder of offerings to the goddess. Her shrine was known as Cāndikāgrha; a mother goddess; (ii) a servant maid of Pārvati.

CAÑDISHA: an attendant of Rudra who laid his hands on Puṣān at the destruction of Daksha's sacrifice.

CANDI, CHAÑDIKĀ a manifestation of goddess Durgā, seven years of age, a form she took to kill the Asura Mahiśa

CAÑDODEVA: a deity worshipped only by women for obtaining qualified sons. He was the son of a Brāhmaṇa mother and a Śūdra father and is associated with Yakshas and Pisācās.

CANDODRI. a Rākshasi who kept vigil over Sītā and threatened to devour her if she did not accept Rāvana

CANDRA is moon personified, pointed out to Hari that in the guise of a Deva, Rāhu was drinking nectar churned out of the ocean; fought with Rāhu in the Devasura war (see Soma).

CAÑDRĀ: a daughter of Vṛṣaparvan

CANDRAGUPTA: the minister of Hailheyas who advised the king to get the cow of plenty belonging to Jamadagni. The king agreed and sent his men to fetch the cow. Jamadagni argued that the cow was meant for religious purposes. He was beaten to death and as a revenge, his son Parashurāma exterminated the Kshatriyās 21 times from the face of the earth (see Parashurāma).

CANDRAMĀ, CHAÑDRA: a Dānav (see Soma)

CANDRĀRKA: a Rākshasa.

CAÑDRĀRKABHŪKARA: a son of Khasa; a Rākshasa.

CAÑDRASENĀ: a mud-born mother.

CANDRASHRĪ: son of Dvīyajīla; father of Pulomā

CAÑDRASHEKHARA: Shiva.

CAÑDRAVAMSHA: a Kinnara.

CAÑDRĪKĀ: a mother goddess.

CĀNŪRA: an Asura friend of Kāma and a wrestler; invited Kṛṣṇa and Rāma to a match and was killed by Kṛṣṇa.

CARA: a son of Devayāni, a Yāksha.

CARAKA. a Paulaha and one of the seven sages of the period of Tāmara Manu

CĀRAN: gods of the 3rd epoch; at Brahmā's request gave birth to the monkeys so that they could help Rāma in his battle with Rāvana. After defeating the Daityas, Indra ruled the three worlds with the help of Rās and Cārāns, inhabitants of the Hūmālayās, lived in the hermitage of Vasiṭha, watched the battle between Rāma and Parashurāma, prayed for Rāma's victory over Khaea, congratulated Rāma and his army for crossing the ocean to go to Lankā.

CĀRANA: Panegyrists of heaven; dancers, musicians, sing the praises of heroes.

CARŚANI wife of Varuna.

CARŚANIS. sons of Aryamān and Mātrikā; the originators of the human race.

CĀRUBHADRA: a son of Rukmini

CĀRUDEŚNA: (i) a son of Rukmini; votary of Kṛṣṇa; defended Dvārakā against Sahyā; went with Kṛṣṇa's sacrificial horse; (ii) a son of Jitubavati and Kṛṣṇa; a good archer.

CĀRUMATĪ: (i) daughter of Rukmini and Kṛṣṇa; (ii) wife of Bālān.

CĀRUMUKHĪ a daughter of the Gandharvās

CATURMUKHA, CATURVAKTRA: Brahmā, the four-headed god (see Brahmā)

CATURMURTI: a name of Vighneshwara

CHAGA: (i) a goat, the vehicle of Agni; its flesh is pleasing to Piṭṛis.

CHAGALA: (i) one of the 16 classes of Pishacās; (ii) a son of Muñḍisharā avatār of the Lord.

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mortals Enraged at Cyavana's audacity at approaching him thus, Indra went to crush Cyavana with his thunderbolt in one hand and a mountain in the other. Indra was humbled by

Cyavana who created a demon to devour Indra. At the sight of the demon, Indra submitted to Cyavana's request and the Ashwins were permitted to drink Soma.

D

DADHIKRA (DADHIKRAVAN): a Vedic winged horse; Sun, scattering curdled milk meaning the dew. Also called Etasa and Tarkshya.

DADHYANC, DADHICI, DADHYANGA, DADHYANJA a vedic Rsi, son of Atharvan, learnt science from Indra on the assurance that it would not be passed on to anyone else, the penalty for which was the head of the Rsi. Ashwins persuaded him to part with his knowledge to them and to save him from the wrath of Indra, replaced his head with that of a horse. When Indra struck off the horse head of Dadhyanc, it was immediately replaced by the Ashwins by the real head of Dadhyanc. So long as Dadhyanc lived on earth, the Asurās were under control. But on his ascending to heaven, they spread all over the earth. To annihilate them, Indra asked Dadhyanc if there was any relic of his on earth with which the Asurās could be destroyed. Dadhyanc told him about the episode of his horse head. This was found in a lake near Kurukshetra. Indra used its bones as weapons to kill the Asurās and the bones proved to be more potent and effective as a weapon than Indra's thunderbolt; saw Apsarā Alambusa and his vital seed came out; from that seed Saraswata was born, borne by the river Saraswati (see Alambusa, Saraswati), saw with his yogic powers the consequences of not inviting Shiva to Daksha's sacrifice and fore-warned Daksha.

DAHANA: (i) one of the 11 Rudras; (ii) Agni; (iii) a companion of Skanda

DAITYĀS: Titans, supernatural beings, a race of demons and giants who always interfere with sacrifices and are constantly at war with the gods; descendants of Diti and Kashyapa; churned the ocean of milk along with the Devatās to extract amṛta; suffered loss of energy due to the poisonous fumes emitted by Vāsuki; did not accept the

Apsarās as wives, did not partake of the amṛta and were therefore, called Asuras defeated in war by the Devatās Kaushalya prayed to them for the safety of her son Rāmacandra when he went into exile gathered to witness the last battle between Rāma and Rāvana, defeated by the Devatās, they took protection under the wife of Bhrgu.

DĀKINĪ. a female fiend who attends on Kali and feeds on human flesh also called Asrapas or blood drinkers, evil spirits injuring children.

DAKSHA, DAKŚA: means ritual skill. A competent, intelligent person possessing precision, imagination and curative powers. In the R.G.-VEDA, Daksha is mentioned as born of Aditi and Aditi of Daksha. This is because Aditi is eternity and Daksha is the spiritual power and male energy which generates that eternity. As a son of Aditi, he is also an Aditya.

According to the MAHĀBHĀRATA, Daksha was born from the right thumb of Brahmā and his wife from the left; also married Manu's daughter Prasuti and by her had a large number of daughters, their number varies according to different accounts; gave ten daughters to Dharmा, 13 to Kashyapa who became the mothers of gods, demons and other living beings; 27 married Soma, the moon and these became the 27 Nakshatras or lunar mansions. One of them called Sūti married Shiva. Shiva cursed his father-in-law to be born in another Manwantara as a son of Prachetasī and Mārisī. Mārisī is considered as the daughter of the moon (see Mārisī). The duality of Daksha's nature is seen in his being an offspring of the moon through his mother Mārisī but since he gave 27 daughters in marriage to the moon, he is also a father-in-law of the moon.

The story of the quarrel between Daksha and Shiva states that Daksha instituted a sacrifice in which all the gods and demigods were invited

but Shiva was kept out. This enraged Shiva and he destroyed the sacrifice by shooting an arrow into it. Sati, the wife of Shiva urged her husband to display his powers as a god and to assert his right as a son-in-law (see Sati). On the instigation of his wife, Shiva created Virabhadra of terrifying appearance who led a host of demigods against Daksha (see Virabhadra); a universal catastrophe took place; the world shook, many gods and Rishis were killed or maimed till Daksha acknowledged the supremacy of Shiva and the latter restored the gods of life. Daksha was also decapitated in the battle and since his head could not be found, it was replaced by a goat's head.

Daksha had seven allegorical sons Krodha, Tamas, Dama, Vikrīta, Ahgir, Kardama, Ashwa. He was a Prajāpati, a law giver and is included among those who wrote the Dharmashastras.

DAKSHĀYANI: an avatār of Urmī; stars regarded as her daughters; a daughter of Daksha, became Himavān's daughter by worshipping Shiva.

DAKSHINĀ: daughter of Ruci and Akūti, consort of Suyajña, an avatār of Han; had 12 sons who are known as Tuṣita gods of the Svāyambhuva Manu (see Tuṣita).

DAMAGHOŚA: King of Cedi; father of Shushupīla.

DAMODARA: a name of Kṛṣṇa because his mother tied him with a rope round his belly.

DAMPATI: a vedic goddess, deified and idolized as a goddess of procreation which was considered divine.

DAMSTRA: daughter of Krodhvisha; wife of Pulaha; mother of lions, tigers, elephants, etc

DAMYANTI: wife of Nala (see Nala)

DAÑDA: (i) a Rākshasa, son of Sunīlī and Ketuman; (ii) the youngest son of Ikshwāku, did not possess any intelligence; king of the Vindhya mountain; appointed Uśanas as his purohit; saw Urjā, the daughter of his Purohit Śukrāchārya, fell in love with her and asked her to marry him. She refused and he ravished her; cursed by her father and within seven days his kingdom, armies and other belongings were reduced to ashes; (iii) an attendant of Surya

DĀNAVĀS: a class of demons originated from Dānu (see Dānu) and a daughter of Daksha; most well known are Virṭa and Māyā.

DANDADHARĀ. daughter of Daksha, wife of Kashyapa, mother of Dānavās.

DĀNDADHARA. Yama, the rod-bearer.

DANU. a son of Kashyapa and Diti, appointed Purohit, (ii) son of Angiras.

DANŪ. daughter of Daksha, wife of Kashyapa; mother of Ashwagutti and Kabandha.

DANUPUTRAS The great Asuras, 100 in number, chief is Vipracitti.

DARBAS. Rākshasīs and other demons.

DĀRUKĀ. charioteer of Kṛṣṇa; fetched Arjuna when it was time for Kṛṣṇa's return to heaven (see Kṛṣṇa)

DĀSA. a servant, appellation of Shūdras.

DASHĀNANA. Rāvana, the ten-faced.

DASHAKANDHARA: Rāvana, killed by Rāma.

DASHAGRIVA. Rāvana, because he had 10 heads.

DĀSHEYI the fisher woman who took birth as Satyavati and married Shantanu; mother of Vicitravirya (see Satyavati).

DASHRATHA: a descendent of Ikshwāku of the Solar race, son of Aja; father of Rāmacandra; had three wives; performed a sacrifice to obtain progeny; Viṣṇu himself appeared before him and gave him a vessel full of nectar for his wives to beget children. Dashratha gave half to his chief queen Kaushalyā and half each of the remainder to the other two queens Sumitra and Kaikeyi. All three conceived and gave birth to sons; Kaushalyā to Rāmacandra, who was born with half the essence of Viṣṇu since his mother drank half the nectar; Kaikeyi bore Bharata who had one fourth of the essence of Viṣṇu and Sumitra gave birth to Lakshmana and Shatrughna and they jointly had one-fourth of the essence of Viṣṇu.

Dashratha died due to a curse. As a young

man, he had gone hunting. Being a crack shot, he killed a young man called Shrawan Kumār by merely aiming his arrow towards a like from where he heard a noise resembling the roar of an animal and killed inadvertently the only son of aged, blind parents. (see Shrawan Kumār) and they cursed him to die of grief for his son as they were going to die in grief for their son

When Dashratha's son Rāmacandra came of age and was to be crowned the heir apparent, Dashrathi's youngest queen Kaikeyī on the instigation of her maid Mandhā, reminded the king of the two boons he had once pledged to her and asked for the fulfilment of those vows. The unsuspecting king reiterated his vows. Assured of his word, Kaikeyī demanded that Rāma should be sent into exile for 14 years and her own son Bharata should be crowned the king. Dashratha could not go back on his word nor could he fulfil her demands. Rāmacandra coming to know of his father's grief, voluntarily decided to go into exile. (see Kaikeyī) On his departure, Dashratha pined away and died of grief

DĀSI: (i) a female slave, (ii) a servant maid; there are four kinds of Dāsi: Devadāsi, Brahmādāsi, Swatantri, Shudradāsi. The first two occupy the status of a kshatriya lady; the third of a dancing girl (veshi) and the last of a lower caste (hīnajāti).

DASRA: brother of Nasatya; one of the twins Ashwani Kumar, mythologically the father of Nakula and Sahadeva, sons of Pāndu.

DASYUS: evil beings and enemies of gods and men; represented as dark coloured: robbers, outcasts, barbarians, the original inhabitants of India; resisted the Aryan immigration to India; Abhiras and Mlechhās; seized 16,000 ladies of Kṛṣṇa's due to a curse on them (see Kṛṣṇa)

DAITĀTREYA, son of Atri and Anasūyā; part incarnation of Viśnu, Shiva, Brahmā; teacher of antigods; originator of Tāntric rites; restored Vedic rites; protects men from evil influences, created the plant from which Soma-ras is extracted, addicted to wine and women; his love of songs and association with people of low birth made him ritually impure; praised by gods for having saved them from demons; gave king Kartavirya thousand arms.

DEVĀ: a god or a deity, 33 in number, eleven for

each of the three worlds.

DEVADUTA: a messenger of gods.

DEVĀHŪTI. (i) daughter of Svāyambhuva Manu; sister of Priyavrata and Uttānapāda, wife of Kardama, mother of Kapila Heard from Nārada the greatness of Kardama and fixed her mind on him Accepted by Kardama, Viśnu took birth in her womb as Kapila, (ii) wife of Pururavās.

DEVAKA: brother of Ugrasena, father of Devaki.

DEVAKI cousin of Kamisa, wife of Viśudeva, mother of Kṛṣṇa, considered as an incarnation of Aditi, the mother of gods, had 8 children comparable to the 8 Vasus (see Kṛṣṇa)

DEVALA. Vedic Rishi, author of a code of law; an astronomer, grandfather of Pāṇini.

DEVALĀ: Music personified as a female.

DEVAMĀTĀ: the goddess enshrined at Saraswati.

DEVAMĀTARAS: the 60 daughters of Daksha, collectively known as the mothers of gods.

DEVAMĀTRI: mother of gods, an appellation of Aditi

DEVAMĪDHA: (this Sūtra); son of Hṛdika; husband of Mātīśā; gave birth to ten sons, including Viśudeva and five daughters including Pṛthī; gave Pṛthī in adoption to Kuṇḍibhoj

DEVĀPI: (i) son of Pratipi; brother of Shaitanu; Purohita of the Devās, unaccepted to the people as he suffered from leprosy; the famine in Shaitanu's kingdom was said to be due to his elder brother Devāpi having been passed on for succession.

DEVARATA: (i) a Rsi of the Solar race; son of Viśwāmitra, also considered as the eldest son of Niśi; lived among the Videhas, in charge of Shivi's bow which later came into the possession of Janaka and was broken by Rāmacandra at Sīṭā's swayambhara; (ii) a name of Shunashhepa as he was given back by the gods to Viśwāmitra. (see Shunashhepa).

DEVARŚIS: sages who attained perfections on earth

and were raised to the position of demigods, e.g. Nārada.

DEVATĀ: a divine being; 33 in number, present at the yajña of Dasharatha to procure progeny; Brahmā told them he had given a boon to Rāvana that he will not be killed by Devatās; requested Viśnu to take birth as a son of Dasharatha; requested by Brahmā to beget on the Apsarās and Kinnaris, monkey faced beings; requested Viśnu to take the form of Vāmana to release them from the yoke of Rākshasās, requested for the downward flow of the celestial Gangā; when 1000 years elapsed and Umā did not conceive from Shiva, they requested Mahādeva to put his seed on earth so that a son was produced. Thus was born Skanda (see Skanda); cursed by Umā not to beget progeny on their wives; made Skanda as the Senāpati of the armies of gods; when Gangā was swallowed by Jahnū they requested him to release her; took part in the amṛtamantana to extract ambrosia; requested Shiva to drink the Halahala poison that came out of the ocean of milk to save the universe. When Mt. Mañdāra as the churning rod, sank to the bottom of the ocean of milk, they requested Viśnu to assume the form of a tortoise and to lift the mountain, refused to accept the Apsarās as wives, for accepting Vārum, the goddess of wine, they were called Sur; fought the Daityas for the possession of amṛta, requested the Pitṛs to give the testicles of a ram to Indra; threw Trishanku on earth; tried to find out who was more strong, Viśnu or Shiva; decided Viśnu was stronger; sent Apsarās to destroy the penances of Rāsis; expressed happiness at the death of Rāvana.

DEVAVARNI: a daughter of Bṛhaspati, one of the wives of Vishrāvas; mother of Vaishrāvana, Kubera and others.

DEVAVRATA: Bhīṣma; knew the yoga powers of Viśnu (see Bhīṣma).

DEVAVATI: daughter of Gandharva; famous as the second Lakshmi because of her beauty; married Sukesh, mother of Māli, Sumāli and Mālyavān.

DEVAYĀNĪ: daughter of Shukra and Jayati; Shukra was the priest of the Daityās; fell in love with Kaca, son of Bṛhaspati, but he refused to

marry her as she was the daughter of his preceptor and therefore, in the relation of a sister to him Devayānī got enraged at this and cursed Kaca to forget all he had learnt in the hour of need. He in turn cursed her that no Brāhmaṇa would marry her (see Kaca).

Devayānī was a companion to Sharmiṣṭhā, the daughter of the king of Daityās. One day while they had gone for a bath in the lake, the wind changed their clothes. Finding themselves in each other's clothes, they quarreled. Sharmiṣṭhā slapped Devayānī and pushed her into a dry well. She was later rescued by a Kshatriya king Yayāti. Since Yayāti held the right hand of Devayānī to help her out of the well, she asked him to marry her as a man holds a maiden's right hand only at the time of marriage ceremony. But since she was a Brāhmaṇa and he a Kshatriya, this was not possible. Shukra, however, agreed and Devayānī was married to Yayāti and Kaca's curse came true. Devayānī to take revenge on Sharmiṣṭhā for the wrong done to her, demanded the Princess as her handmaid. Afraid of Shukra's curse, Sharmiṣṭhā's father agreed to give her as a handmaid. Yayāti subsequently became enamoured of Sharmiṣṭhā and she bore him a son. Devayānī, enraged at this, left her husband; Shukra cursed Yayāti with premature old age but later relented and said that his curse could be transferred to any one of Yayāti's sons. All the sons of Devayānī refused to exchange their youth for their father's old age but Sharmiṣṭhā's youngest son Puru accepted it. Yayāti cursed his other sons not to possess any dominion. Puru alone was blessed by him and he bore his father's old age for 1000 years. He succeeded his father to the throne and was the ancestor of the Pāṇḍavās and the Kauravās (see Yadu, Yayāti, Sharmiṣṭhā).

DEVENDRA: (i) Indra; (ii) gods of prime importance, share in sacrifices, protect the subjects (see Indra).

DEVI: Shakti or female energy of Shiva, has two characters: one mild and one fierce. She is conceived as the personification of universal energy in the abstract. Worshipped under various names; has many attributes. In her milder form, she is Umā, light and beautiful; Pārvati or Hāmāvati as the daughter of Hemāvat; Kanyākumāri, the virgin, Jagatmātā, the mother of the universe; Sati, the virtuous; Arya, the revered.

In her fierce forms she is worshipped as Durgā,

the inaccessible, dressed in yellow robes and riding a tiger; Kālī, the black goddess, black in colour with blood dripping from her tongue with skulls and snakes adorning her (see Kālī).

DHANADA. (i) Kubera, son of Vishrāva; (ii) an Āditya, (iii) a Marut of the 3rd gana

DHANĀNJAYA. a name of Arjuna; son of Indra and Pr̄thī, considered equal to Indra in prowess.

DHANESHWARI goddess of wealth.

DHANWANTARI (i) a Solar divinity personified as the Physician of gods, dressed in white rose out of the milky ocean when it was churned by the gods and the Asuras to extract amṛta. The system of Āyurvedic medicine is attributed to him, (ii) name of a vedic deity who receives offerings at twilight

DHANYAMĀLINI: mother of Atikāya Offered herself to Rāvana when Sītā refused his advances, repulsed by Rāvana

DHARĀ: (i) wife of Vāsu Drona, born as Yashodā, (ii) Earth.

DHARANI: (i) Goddess of Earth, mythically the mother of Sītā, wife of Rāmacaṇḍra; (ii) mud-born daughter of Barhiṣad Pitṛs (see Sītā, Barhiṣad). (iii) Earth as the wife of Dhruva; mother of the celestials, visited Merti and complained to the gods of her tribulations from Asurās; (iv) wife of Parashurāma,

DHARMA, DHARMARĀJĀ: (i) Yama, the judge who ministers justice to the dead, god of righteousness, (ii) a title of Yudhiṣṭhīra who mythically was the son of Yama; (iii) a sage who married 10-13 daughters of Daksha whose vast progeny are personifications of intelligence, virtue, rites, etc.; (iv) son of Brahmā; father of Nara; married Mucu.

DHĀTRI: a deity who promotes generation, health, matrimony, domestic happiness, formed the sun, the moon, the sky, the earth and the heavens, identified with Prajāpati or Brahmā, also as the son of Brahmā

DHENUKĀ: a demon killed by Balarāma. Kṛṣṇa

and Balarāma while young boys, picked fruits from a grove belonging to Dhenukā; enraged, Dhenukā took the form of an ass and started kicking Balarāma. Balarāma seized him and his companions who all came in the form of asses to attack him and whirled them around till they died and cast their carcasses on top of a palm tree

DHRUVA: means the immovable, the embodiment of will power King Uttānpāda had two wives, his favourite being Suruci who was proud and haughty and Sunīti who was humble and gentle. Both bore the king a son, Sunīti's son was Dhruva, contemptuously treated by his step-mother Suruci. Dhruva resented this treatment and renounced the world and even though a Kshittiya became a Rishi by his austerities and penances, obtained favours of Viṣṇu, immortalised as the pole-star, father of Bhavya and Śaṅkha by his wife Bhūmi or Dhātāni (see Uttaṇpāda)

DHRTARĀŚTRĪ, DHRTARĀŚTRIKĀ daughter of Tāmā, wife of Gatuda, mother of swans, cakravākas, ducks, geese and other birds.

DHŪMĀKSHA: son of Sumāli and Ketumati; a leader of frightful Rākshas; Hanumān went to his court; appeared at the court of Rāvana, decked in armour to kill Rāma; Rāvana asked him to lead many armies into the battle field; fought with Hanumān; went with Rāvana to fight Kubera

DHUMAR: a leader of bears; at the invitation of Sugrīva brought 20 armies of bears for helping Rāma.

DHŪMAVATĪ: is the smoky one When all is destroyed, the universe goes into smoke The power of ultimate destruction is personified as Dhūmavatī identified with misfortune, poverty, hunger. She is Kālitrāṭī, the Night-of-Death.

DHUṄDHUMĀR: a valiant son of king Trishanku; father of Yuvnāshwa; prayed to by Muni Damipati for his son's soul to attain peace.

DIGAMBARA: a naked mendicant; a title of Śiva.

DILIP: son of Asūmān; father of Bhagiratha who worried how to bring the celestial Gangā to earth

so that his Piffs could be released from the earthly bondage

DIPITI: goddess full of radiating effulgence; sits on a cāndrīsana.

DĪRGHATĀMAS: son of Utathya and Mamatā; father of Aṅga and others; half brother of Bhāradwāja; Bṛhaspati wanted to have physical relations with Mamatā, his brother's wife but the child in her womb objected saying that there was not sufficient room for two; Bṛhaspati cursed the child to be born blind; got the title Goutama (see Bṛhaspati, Bhāradwāja, Mamatā).

DITI: a goddess associated with Aditi but as her counterpart; the progenitor of evil forces as opposed to the gods; daughter of Daktha; wife of Kashyapa; mother of Indrā; Indra destroyed the Dāityas in a battle; Diti at the loss of her children, asked Kashyapa for the boon of a son who would destroy Indra. Kashyapa granted her the boon on the condition that she carried the child in her womb for a hundred years, should have pious thoughts during this period and remain physically clean. Diti did as she was asked but one day in the last year of her carrying the child, went to bed with unclean feet. Indra, who knew the reason for her carrying the child and the conditions imposed on her for its safe delivery, finding her unclean split her unborn child into seven pieces. The child cried bitterly at this and Indra further split the seven pieces into forty-nine pieces saying Mā-todish, meaning weep not and thus created the Maruts which are the swift moving deities (see Maruts, Indra). Diti is shown sitting on a dādāñsana, carries a nilotpala and a fruit in her hands; with a child in her lap.

DIVYA: (i) a daughter of Hiranyakashipu; wife of Bhrgu, the first Prajāpati; mother of Shukra; (ii) an Apsarā.

DRAUPADI: daughter of king Drupada of Pāncala; wife of the five Pāndava brothers. Arjuna won her in the swayamvara by his dexterity in the use of the bow but all the five brothers shared her alike as their wife. Arjuna was her favourite though she turned to Bhima for help. (see Bhima). Bhima was possessive and jealous of his brothers in having to share her. When the Pāndavas lost their kingdom and Draupadi in a game of dice and Duryodhana and Duḥshāsana

insulted her, Bhima vowed to avenge this insult by smashing the thigh of Duryodhana and by drinking the blood of Duḥshāsana, both vows he fulfilled. Draupadi vowed that her hair would remain dishevelled and open till such time as Bhima would tie them with his hands dripping with blood of Duḥshāsana (see Duḥshāsana). Draupadi, along with her five husbands went into exile for 12 years and suffered untold privations and humiliations; bore one son each to her five husbands, all of whom were killed by Ashvatthāmā in the battle of Kurukshetra while asleep at the end of the day's fighting. When her husbands retired from life and went to the Himalayas, she accompanied them and was the first one to fall.

DRAUPADA: son of Prīta, was the king of Pāncala. A school mate of Drona but on ascending the throne, repudiated his acquaintance with Drona which enraged the latter. Since Drona was the guru of the Kauravas and the Pāndavas, Drona demanded Draupadi as a prisoner in payment of his service. First the Kauravas tried to capture Draupadi but failed; later made captive by the Pāndavas; Drona spared his life and restored half his kingdom; this resulted in a life long enmity between the two men. Draupadi performed a sacrifice to beget two children. A son who could kill Drona and a daughter who would marry Arjuna. Two children were born to him. A son called Dhṛṣṭadyumna who killed Drona (see Drona) and a daughter Draupadi whom Arjuna won as a bride in the swayamvara.

DRDHANETRA: son of Vishvāmitra; born when Vishvāmitra along with his wife had gone to south India to practise severe austerities; cursed by his father because he refused to part with his life to save that of Shunahshepa who was the sacrificial animal.

DRŚTADYUMNA: son of Draupada; brother of Draupadi; father of Dhṛṣṭaketu; commander of the Pāndava armies, to avenge his father's death, killed Drona in an unfair combat; himself slain while asleep by Ashvatthāman, the son of Drona.

DRONA: son of Bhāradwāja, husband of Kṛipi; father of Ashvatthāman; taught the art of military science to the Pāndavas and the Kauravas; sworn enemy of Draupadi, an enmity that resulted in the death of both of them in the battle

of Kurukshetra, sided with the Kauravas and commandet-in-chief of their armies after the death of Bhîsma, killed Draupadi on the 4th day of the battle, the latter's son swore to avenge his father's death. Since Drona was very strong, he killed him by resorting to a ruse, conveyed to Drona that his son had been killed, who unnerved at the news, laid down his arms, and was killed by Dhṛṣṭadyumna at that moment.

DRĀSTAKETU: son of Dhṛṣṭadyumna; last of the Pāṇcālas

DRITARĀŚTRA, DHRITARĀŚTRA: eldest son of Vicitravîrya and Ambikâ, brother of Pânðu, born blind (see Krîṣṇa Dwaipâyana); wife Gândhârî who bore him 100 sons and one daughter, eldest son called Duryodhana, got burnt along with his wife in a forest fire

DRUMA: King of the Kimpurushas and Kinnaras

DUHSHĀLĀ: the only daughter of Dhritarâśtra, sister of the Kaurava brothers, wife of Jayadratha

DUHSHĀSANA: one of the hundred sons of Dhritarâśtra, insulted Draupadi, and dragged her by her hair when the Pândavas lost her in gambling. For this outrage Bhîma vowed to drink his blood and Draupadi vowed to let her hair remain uncut and dishevelled till Bhîma would tie them with his hands dripping with the blood of Duhsasana; killed by Bhîma on the 16th day of the battle of Kurukshetra; drank his blood and tied Draupadi's hair with his hands stained with the blood of Duhsasana (see Bhîma, Draupadi)

DUÑDUBHI: an Asura; son of Mâyâ and Hemâ; brother of Mandodari; killed by Bilin; Sugriva showed his dead body to Râma; Râma threw the body with his toe to a distance of ten yojanâs; thrown with such force, the blood from his mouth fell into the ashram of Mâtanga Muni

DURGÂ: the inaccessible; wife of Shiva; one of the names of Yogamâyî; propitiated by Devaki and others for Krîṣṇa's safe return from the cave of Jambavân (see Devi, Kali, Mahâsûra mardini) Devi worshipped as a nine year old, also called Bîlâ.

DURMUKHA: (i) a vânar chief, killed Râksha-

Sumañt; (ii) a Râksha chief, son of Mâlyavân and Sundari; vowed to kill all the monkeys.

DURMUKHÎ: a Râkshasi who tried to convince Siñâ that she should accept Râvana.

DURVÂSA: a sage, born of Atri and Anasuyâ (see Atri), noted for his bad temper; cursed Shakuntalâ to be separated from her husband Duṣyanta because she had kept him waiting at her door and also cursed her to be forgotten by the man in whose thoughts she was engrossed; modified the curse later and said that Duṣyanta would remember her only after seeing the ring he had presented to her. A legend in the Viśnu Purâna says that he cursed Indra to lose his sovereignty over the three worlds because he had been disrespectful of the garland that Durvâsa had presented to him. Because of the curse, Indra and the gods became weak and the Asuras overpowered them. When the gods approached Viśnù for help, he advised them to churn the ocean of milk for amrita which would restore the vigour of the gods (see Indra). In a legend told in the MAHABHÂRATA, he cursed Krîṣṇa to die through his foot. Once Durvâsa visited Krîṣṇa and the latter looked after him hospitably but forgot to wipe his feet after he had eaten and therefore, the feet of Krîṣṇa were the only vulnerable part of his body. Krîṣṇa was killed by an arrow shot by Jara and the arrow pierced his foot while he was resting (see Krîṣṇa)

DURYODHANA: eldest son of Dhritarâśtra, leader of the Kauravas. He and his brothers were born in a peculiar fashion (see Gâdhârî). He was of a very jealous nature and his animosity was directed towards the Pândava princes particularly towards Bhîma as the latter was skilled in the use of the club; many times plotted to kill the Pândavas; invited Yudhiṣṭhîra to a game of dice and defeated him by foul play whence the Pândavas lost their kingdom, riches, cattle and even their wife Draupadi. They had therefore, to go into exile for twelve years and had to remain incognito for the thirteenth year. In case their identity was discovered in the thirteenth year, they were to repeat their period of exile; insulted Draupadi and called her a slave, for this outrage, Bhîma vowed to kill him and did so on the 18th day of the battle of Kurukshetra by smashing his thigh when he lay on the battle field. Ashwatthâman visited him when he lay fatally wounded and Duryodhana

thirsty for revenge asked him to kill the Pāndava brothers and bring him the head of Bhūma. Ashwathāman killed the five young sons of the Pāndava brothers while they were sleeping in the camp after nightfall and brought the head of one of them to Duryodhana who crushed it between his hands not seeing it clearly in the waning light and realised that it was not Bhūma and reproached Ashwathāman for killing innocent boys as his enmity was with the Pāndava brothers and not with their sons.

DUŚYAṄṬA: a descendent of Puru of the Lunar race; married Shakuntalā by Gāndharva rites; son Bharata. Bharata conquered the whole of India and after him the country is called Bharatavarṣa and its inhabitants as Bharatas. (see Shakuntalā).

DWĪMŪRDHA: an Asura and a son of Danu; follower of Vṛtra; fought with Indra; took part in the Devāsura war between Bili and Indra; milkman of the Asuras to milk the cow-earth; assisted in the churning of the ocean.

ḌYĀUS: a male vedic deity, also called heavenly father, the sky or the heavens; father of Uṣi, the dawn.

ḌYUTI: left her consort Vibhūṣu and loved Soma with 8 other Devis.

DYUMATSENĀ: father of Satyavān; lost his eyesight and kingdom; took to forest life; got back his eyesight by the grace of the God of Death at the request of his daughter-in-law Sāvitrī. (see Sāvitrī).

E

EKADAṄṬA: Ganesha for having one tusk. Once Ganesha was guarding the door while Shiva was asleep. Parashurāma came to visit Shiva and was prevented by Ganesha from entering the room. Enraged, Parashurāma threw an axe at Ganesha. Ganesha recognised the axe as belonging to his father and did not want it to fall on the ground and took it on one of his tusks which broke with its weight.

EKALAVYA a shudra disciple of Drona whom Drona had earlier refused to teach because the use of arms traditionally was only the right of the kshatriyas. Pleased with Arjuna's proficient use of the bow and arrow, Drona gave him a boon that no one would excel him in this art. Determined to learn, Ekalavya made an image of Drona and propitiated him and mentally learnt the use of arms. Coming to know that Ekalavya excelled Arjuna, Drona asked Ekalavya for his right thumb as the preceptor's fee. Ekalavya

willingly cut off his right thumb; he could no longer use the bow and arrow and thus Drona's promise to Arjuna was fulfilled.

EKĀNAMŚA- Subhadrā.

EKAPARNĀ, EKAPĀTALĀ: two sisters of Aparṇā; daughters of Humāvat and Mena; performed austerities and penances to win Shiva as their husband, came to be so-called because they subsisted only on one leaf. However, Shiva was won by their sister Aparṇā who lived without even one leaf. Aparṇā later came to be called Umā (see Umā).

EKAŚTAKĀ: a Vedic deity, daughter of Prajā�ati; mother of Indra and Soma. According to the Atharvaveda, she practised severe devotions.

EMŪSHA: a boar, black in colour with a hundred arms; raised up the earth

G

GADĀ: (i) son of Vāsudeva and Rohini, (ii) son of Vāsudeva and Devarakshitā; (iii) an Asura, gave his bone to Brahmā on the latter's request, (iv) son of Bhadrā and Vāsudeva

GĀDHĪ: a royal sage who knew the yoga powers of Hartī Rṣī Ricika wanted to marry Gādhī's daughter Satyavati. Gādhī considered him unsuitable for her and asked for a bride fee of a thousand horses, white like the moon and with one black ear. This condition was fulfilled and Satyavati married Ricika. Gādhī's wife took the sacrificial food intended for her daughter and thus became the mother of a Brāhmaṇa called Vishwāmitra (see Ricika)

GADINĪ. wife of Yama

GĀDHEYĀ: Vishwāmitra.

GAJĀDHIPA. Ganesha, the Lord of elephants.

GAJĀNANA: Ganesha, the elephant-faced

GAJĀSURA: killed by Ganesha; created by Brahmā; follower of Viśnū; had a stone over his head where Brahmā performed sacrifices. On the advice of Viśnū Brahmā went to Gaya and wanted to perform Yoga on his body; a true devotee, Gaya agreed readily. Finding him unstable, Brahmā ordered Dharma to place a stone on his head and the devas to stand on it to maintain the balance; Viśnū gave his mūrti for offerings and finding Gaja still unstable, Gididhāra Viśnū himself took his stand and made the stone motionless

GAJEĀNDRA: (i) a celestial elephant, went to a lake in Trikuta hill and was caught by a crocodile. Finding himself on the brink of death, he thought of Hartī, who came to his rescue. This elephant in a previous life was a Pāṇḍyan king cursed by Agastya to be born as an elephant; (ii) The Atirāvata which came out of the churning of the ocean of milk; taken by Indra.

GĀLAVA: a pupil of Vishwāmitra; was asked to bring 800 white horses, each with one black ear as a gift. Gālava went to king Yayāti for help and the latter gave him his daughter Mādhavi. Gālava cashed on her by giving her in marriage successively to three kings Haryāshwa of Ayo-dhyā, Divodāsa of Kāshi and Ushinīrī of Bhoya and received 200 horses of the said description from each of them at the birth of a son by Mādhavi. Gālava presented Mādhavi (who by a special boon remained a virgin inspite of her multiple marriages and maternity) and the horses to Vishwāmitra. The sage accepted her and had a son by her called Aitaka (see Aitaka); (iii) a sage of the 8th Manvāntara, (iv) a sage of Sāvarni epoch, (v) a Bhārgava Gotakara and a Pravara sage; (vi) a sage who came to see Kṛṣṇa at Syamantapancaka, (vii) a son of Vishwāmitra, his mother took him on her neck to sell him for 100 cows. Satyavrata Trishanku released him and undertook to feed both of them so as to earn the gratitude and grace of Vishwāmitra; requested Rāma to return to Ayodhyā. (see Trishanku)

GĀN: a mud-born daughter of Pitṛs; wife of Shukra.

GANAS: (i) group of Bhūtas, followers of Shiva; of gods; of Pramathās; attacked Kṛṣṇa at Shonitapura, (ii) celestial ganas reckoned, (iii) 9 classes of troops: Ādityas, Vishwas or Vishwadevas, Vasus, Tūtis, Ātmaswaras, Anilas, Mahārājikas, Sādhyas, Rudras

GANAPATI: Ganesha; the ruler of all categories; sometimes identified with Bṛhatpati.

GĀNDHĀRĪ: daughter of Subala of Gāndhāra; wife of Dhṛitarāṣṭra; mother of the Kauravas. Since her husband was blind, she wanted to be like him and always wore a bandage over her eyes. The legend connected with the birth of her hundred sons says that once Vyāsa gave her a boon and she asked for 100 sons. Then she became pregnant and her pregnancy continued for two years after which she was delivered of a lump

of flesh. Vyāsa took this lump of flesh and divided it into 101 pieces and put them in as many jars. Shortly afterwards Duryodhana was produced from one of the jars accompanied by bad portents. A month later the rest of the children, 99 boys and one girl came forth. The daughter was called Duṣhikā. Gāndhāri and her husband perished in a forest fire where they had repaid after losing all their sons in the battle of Kurukshetra; (ii) one of the wives of Dhṛṣṭi; (iii) wife of Vṛśni; (iv) a queen of Kṛṣṇa; daughter of Surabhi and Kashyapa.

GĀNDHĀRA: a son of Sharaṇvat; grandson of Dhṛīu

GĀNDHARVA: heavenly beings, dwell in the sky and prepare the Soma juice for the gods; skilled in medicine; fond of women, musicians attendant at the celestial banquets; wear fragrant garments; feed on the fragrance of herbs and the smell of stagnant water; possess limitless sexual power; play the part of lovers; give or refuse fecundity; disturb the mind with wine, gambling and love; have great influence over unmarried girls, have been assigned various origins, most common of which make them the children of Arīta, also of Vācā. Gāndharvas called Mauneyās (sons of Kashyapa) defeated the snake gods or Nāgās, 60 million in number who dwell below the earth. The Nāgās approached Viṣṇu for a redress of their grievances. Viṣṇu agreed to come to their rescue and asked Narmadā to subdue the Gāndharvas and restore the dominion of snakes to their owners. Narmadā complied with the request and in acknowledgement of her services, the Nāgās conferred upon her a blessing that whosoever should invoke her name, would never have any dread of snakes. (see Narmadā)

GĀNDHAKĀLI: daughter of Pitṛs, born in the Parāshara line; wife of Vyāsa; born as Matsyaganya (see Kṛṣṇa, Duṣpūjya, Satyavati). She had a bad fishy smell as she was born of a fish. Rām Parāshara wished to have physical relations with her; she agreed on the condition that her fish's smell would be converted to fragrance. The Rām agreed and thus was born Kṛṣṇa Dwaipāyana.

GĀNDHARVI: a daughter of Surabhi and Kash-

yapa; a sister of Rudra; mother of horses like Uccaishrāvās; (ii) a sister of Gāndharvas.

GĀNDINĪ: daughter of Kāshurājā; wife of Swapnalak; mother of Akṛīra; was 12 years in her mother's womb before she was born. (see Akṛīra.)

GĀNEŠHA: son of Shiva and Pārvati; the elephant headed god of wisdom and the remover of obstacles, represented as yellow in colour; with a protuberant belly; four hands and one tusk; holds in one hand a shell, in another a discus; in the third a club and in the fourth a water-lily; or two of his hands hold a noose and a hook while two others show the gestures of granting boons. He is then shown as red in colour and worshipped with red flowers.

The legends regarding his elephant head are many. In the BRAHMĀ VAIVARTYA PURĀNA, it says that Pārvati with a mother's pride, asked Shani (Saturn) to look at him, completely forgetting that his glance would burn the child's head. When this happened, Pārvati appealed to Brīhmā for help and on his advice replaced the child's head by that of the first animal that came her way. According to another story, Pārvati went for her bath and asked Ganesha to keep watch at the door. Shiva wished to enter but the son opposed him. Enraged Shiva cut off his head and later to pacify Pārvati, replaced it by the head of the first animal that came his way. The same story has a slightly different version. Pārvati was having her bath when Shiva entered unannounced; worried at not having anyone to guard her door, she rubbed the scurf from her body and from that was born a child whom she called her son and named him Ganapati or Ganesha.

In this combination of a man's body and an elephant's head are combined man's ingenuity and the strength of the animal. He rides a mouse. The elephant can trample underfoot the mightiest forest and the mouse can find his way into the strongest granaries. He is a god who overcomes every obstacle and is worshipped before undertaking new projects. He established the four kinds of beings, the four castes and the four vedas. He has only one tusk because he took the axe thrown by Parashurāma on one of his tusks which, therefore, broke. (see Ekādanta). Lālītā honoured him as the first to be worshipped among gods. He is considered as Jyeṣṭharājī, the king of the elders.

GANESWARA: Ganesh.

GAÑGĀ: the river Ganges personified as a goddess. Since she is the daughter of the Himālayās i.e. Hūmāvat and Mena, she is a sister of Umā, the consort of Shiva. Gangā married Shantanu and was the mother of 8 Vasus including Bhīṣma (see Bhīṣma). The legend of the descent of the Holy Ganges to earth says that Sage Bhagiratha performed austerities and penances to persuade Viśnu to let the celestial Gangā, water the earth so that the bones and ashes of the 60,000 sons of Sāgara, burnt by the wrath of Kapila could be bathed in it (see Sāgara). Viśnu, from whose toe the Ganges flows, asked Bhagiratha to appeal to Shiva to accept the mighty river in his locks on its downward flow to earth so that the river would not split the earth into two by its force (see Bhagiratha). Asked by Agni, Gangā bore Rudra's seed in her womb and gave birth to Kumāra, also considered as the wife of Shiva (see Skanda).

GANGĀDHARA: a name of Shiva for bearing the river Ganges in his locks

GĀNGEYA: a name of Bhīṣma and Kārttikeya, being the sons of Gangā

GANIKĀS: Courtesans.

GARGA: (i) The Purohita of Yādavas; informed Nañda that Kṛṣṇa was the son of Vāsudeva and an arṁsha of Nārāyaṇa; informed Mucukūnda that Nārāyaṇa was to be born on earth as Kṛṣṇa; was invited to Yudhiṣṭhira's Rājasiya sacrifice; (ii) Preceptor of the 7 sons of Kaushika who tended his cow, killed and made a meal of it in a famine. For this sin they were cursed to have five re-births (see Kaushika), (iii) an author on architecture.

GĀRGA: a sage, son of Bhuvamanyu.

GĀRGI: a contemporary of Vāsudeva-Kṛṣṇa.

GĀRGYA: (i) a son of Shini. From him Kshatriya and Brāhmaṇa lines came into being; (ii) a son of Venugopala; cursed Janamejaya, the curse led to the destruction of the chariot presented to Rudra by Yayati; (iii) an Āśvya pravata of Bhīṣmagāvās; (iv) a son of Rābha, the avatār of Viśnu; (v) a son of the avatār of the 28th dwāpara; (vi) a pupil of Bhāskala, was childless and hence was

ridiculed as impotent by Shyāla; was engaged in penance to propitiate Mahādeva for a son by living on iron ore; was appointed to produce a child on the Yavana queen and the son born was Kālayāvana

GĀRGYAS: Kshatriya-Brāhmaṇas

GARUDA: Mythical half bird, half man on whom Viśnu rides descended from Daksha through his daughter Vinatā, inherited his hatred of snakes from his mother who hated her elder co-wife Kadru, the mother of snakes. When the ocean of milk was being churned, Kadru and Vinatā laid a wager. Kadru said that the horse called Uccaiśhrāvās that arose from the ocean was white with black spots on its tail. Vinatā said that it was pure white. According to the wager, whoever lost, had to be the other's slave. When Kadru realised that the horse was white, she ordered her children, the snakes, to cling to the tail of the horse and by doing this, the horse appeared to have a spotted tail from a distance, and Vinatā lost the wager. (see Vinatā) Garuda stole amṛta from Indra so that he could purchase with it the freedom of his mother from Kadru.

His abode is in Śālimalidwipa and he is identified with Hari and regarded as the embodiment of Vedas; took Kṛṣṇa to Madhuvana; attacked Asura followers of Bāhlī; recovered Hari's crown jewels from Bāhlī.

Garuda has the body and limbs of a man and the head, beak, wings etc. of an eagle, depicted as devouring a snake; with white face, red wings and a golden coloured body; wife Unnati or Vināyaka; son Saṃpati. Garuda is Sun conceived as a bird with the epithet Suparva Garutmān.

GĀRUDI: Sugrīva, the enemy of snakes in the Vaikāṅka hill.

GAURI: Shiva's wife, the goddess enshrined at Kānyakubja (see Dēvi) Durgā of ten years age, unmarried, bestows benefit and merit to her votaries, either with two hands held in the vāraḍa and abhaya pose or four-armed carrying the akshamāla, padma, kamandalu and the fourth hand in the abhaya pose.

GAUTAMA: a sage, husband of Ahalyā; father of Śatānanda; Indra seduced Ahalyā for which Gautama cursed Indra to be covered by the marks of a woman's generative organ (see Ahalyā, Indra).

This seduction has been explained as signifying the seduction of the night, i.e. Ahalyā by the morning sun, i.e. Indra; (ii) saw Bhiṣma on his death bed and called on Parikṣit; (iii) a sage of the Vaivasvata epoch, present at Atimbarisha's Ashwamedha yajña; (iv) a name of Kṛṣṇa, invited to Yudhiṣṭhīra's Rājasūya yajña, came to Syamanṭapānacaka to see Kṛṣṇa on the occasion of the Solar eclipse; (v) a sage who presided over the month of īpāś; (vi) a son of Uṛthīya, also known as Sharadwat, a pupil of Kṛṣṇa; (vii) the 20th Vedavyāsa; (viii) officiated at Parashurāma's sacrifice; (ix) originally Dirghatāmas, became Gautama after having rid of the curse of Bhṛgaspati by Saurabhū's favour; heard the VĀYU PURĀNA from Bhāradwāja; (x) the avatār of the Lord in the 14th Dvāpara; (xi) a son of Uśīja and brother of Dirghatāmas; (xii) a mud-born son of Brahmā.

GAUTAMĪ: (i) a name of Durgā; (ii) a female demon; (iii) a daughter of Satyadhṛti, also called Kṛpi; mother of Ashwathāman (see Kṛpi)

GĀYATRĪ: (i) Rauḍri contemplated by Brahmā in the 21st Kalpa; (ii) a Shakti, a mud born daughter of Brahmā, a goddess enshrined in the VEDAS; (iii) a sister of Aruna and Garuda; wife of Prajāpati; a recitation; (iv) one of the seven horses yoked to the sun's chariot.

GHANTAKARNI: a goddess who carries in her hands, a ghāntā (bell) and a trishūla (trident).

GHATOJKACA: son of Bhūma from his Rākshasi wife Hidimbā; carried Draupadi on his shoulders when she felt tired; killed Karṇa in the battle of Kurukshetra

GHASMARA: an emissary of Jalañdhara, sent to the gods for the return of the jewels taken by them during the churning of the ocean.

GHORAKOTAHALA: the 10th and last avatār of Viṣṇu in VARĀHAKALPA.

GHRTĀCI: wife of Pramati; mother of Ruru; one of the six principle Apsarās; sang and danced at the birth of Arjuna; as a wife of Kuṣhnābhā, gave birth to 100 daughters; welcomed the army of Bharata at the request of Bhāradwāja.

GIRIJĀ: a name of Pārvati or Devi as the mountain

born.

GIRISHA: a name of Shiva, the Lord of Bhuṭas and Pishacās, having the trident in his hand.

GĪTĀYOGINĪ: Lalitā

GOKARNA: the avatār of the 16th Dvāpara in the Gokarnavana.

GOMATI: a goddess enshrined at Gomāṇī.

GOPA: a Tuṣīṭa god.

GOPĀLA: a name of boy Kṛṣṇa as a cow-keeper when he lived among the cowherds of Vṛindāvana (see Govīndī)

GOPĀS: a tribe that lived in Vṛindāvana.

GOPATI: a name of Viṣṇu

GOPIS: wives of the Gopās, enchanted by the music of Kṛṣṇa, desired him as their husband and left their own husbands. Kṛṣṇa by his divine powers made each one of them feel that he was with them.

GOTRA: a son of Urjā and Vasistha.

GOTRAPRAVARTAKĀS: the seven Rsis.

GOVINDA: (see Gopāla) a name given to Kṛṣṇa by Indra as the Lord of Gokula; went in search of the gem by tracing the steps of Prasenajit; found him dead and fought Jambavān, a bear who had the jewel. After a fight lasting 21 days, defeated Jambavān and married his daughter Jambavati and presented the jewel to Shatrajit; (ii) an epithet of Viṣṇu.

GRAHIS: witches who enter into new born babies and cause them to die.

GRĀMĀDEVAṬĀS: Tutelary village deities.

GRĀMAKĀLIS: protective deities of villages and forests, associated with the Nigās.

GRĀMANĪ: (i) a name of Vighneshwara; (ii) Brahmā, as in Tārikāmīśā; (iii) a class of celestial beings in attendance on the Sun god in each of the six seasons, (iv) a class of Yakṣas; (v) celestial

beings reside in the sun's chariot in the month of Caitra and Māgh.

GRDDRAKĀ: a daughter of Tāmrā; gave birth to vultures

GRDHRIKĀ: a daughter of Tāmrā, wife of Aruna, mother of Sainpati and Jatīyu

GRĪTSA. means clever, dexterous, judicious, (i) son of Suhotta; (ii) son of Shaunaka of Bhrgu's family or of Angiras.

GUHA means secret (i) a name of Kārttikeya or Skandī; (ii) God Subramanya, (iii) Senāpati, a son of Ambikā (Pārvati), born as Sāmba, son of Kr̥na, fought with Tāraka in the Devasura war and with Pradyumna at Shonitapura; relieved Mucukunda defending heaven, defended

Tripurāri's chariot; killed Asura Tāraka when seven days old (see Skandī). Weapon Shakti.

GUHYAKAS. means hidden beings; are inferior deities, demu-gods, followers of Kubera, reside in the Himalayas, guard his hidden treasures.

GUPṬA appellation of Vaishyas

GUPTAS. a group of sixteen Skaktis.

GURU (i) son of Samkṛti, (ii) a son of Bhaurya Manu, (iii) a teacher, fit to be honoured like a king and a god. Guru's blessings make a man rise to his full stature, (iv) the planet Bṛhaspati; (v) a sage

GURUTALPAKA a defiler of the preceptor's bed.

H

HALĀYUDHA: means one who has the plough-share for his weapon, a name of Balarama.

HAṂSA HANSA: the Supreme soul (i) Prajāpati assumed the shape of a swan; (ii) a Gañdharva king; (iii) follower of Jarāśandha; (iv) Sūrya; (v) Viṣṇu worshipped in the form of a swan, as swan is the symbol of purity and discrimination.

HANUMĀN, HANUMAT: a monkey chief, son of Pavana, the god of wind by Anjana, the wife of a monkey called Kesari; assisted Rāmacaṇḍra in his search for Sītā, had super-human powers and could fly; jumped from India to Laṅkā (Ceylon) in one leap; carried away a peak of the Himalayas for the Sāhivvū plant to revive Lakshmana wounded in the war and performed many other feats Sent to Laṅkā by Rāma to reconnoitre the city before Rāma attacked it; gave courage to Sītā in the Ashokavina forest of saraca indica; set the city of Laṅkā on fire; a devoted slave of Rāma, accompanied him wherever Rāma went; worshipped on Tuesdays for grant of boons; also considered as a son of Shiva.

HARA: Shiva who removes and devastates

everything, identified with sickness, disease and death; removed the eyes of Bhaga; (see Bhaga). Removed the offerings of Daksha; his messenger is fever. He is death who removes all indiscriminately he removes pain by putting everyone to sleep.

HARASIDDHI. one of the nine Durgas; confers attainment of the desired end to her votaries; carries in her hands the damaru, the kamandalu, the khadga and a drinking vessel

HARI: (i) Viṣṇu, Kr̥na; (ii) a Dānav; (iii) Indra; (iv) Shiva, (v) Shukra, (vi) Yama, (vii) Suparna.

HARI-HARA: a combined image of Viṣṇu and Shiva representing the union of the two deities Shiva saw Viṣṇu when the latter assumed the form of a beautiful maiden called Mohini at the time of the churning of the Ocean of milk and fell in love with her. He wanted to embrace her but Viṣṇu realising his intentions, changed back into his original male form of Hart. But even then Shiva (Hara) embraced him and thus was produced the combined image of Viṣṇu and Shiva (see Mohini).

HAYASWAS: 5000 sons of Daksha by his wife Virini, begotten by Daksha for peopling the earth; Nārada stopped them from propagating and was cursed by Daksha to be always roaming in the world and never to feel steady anywhere.

HAYA-GRIVA: a horse-necked Daitya; stole the VEDA from the mouth of Brahmā while he was sleeping; killed by Viśnū in his Matsya avatār.

HAYA-SIRAS: means horse head. According to the MAHĀBHĀRATA, created from the fire of anger which Atrava cast into the sea; acquainted with the VEDAS; throws out fire and drinks up the waters; a form of Viśnū (see Atrava). At the request of Brahmā, went to the bottom of the ocean to recover the VEDAS stolen by two demons Madhu and Kātabha, whom he killed and recovered the VEDAS and is therefore, known as the protector of the scriptures

HIDIMBA (mas): a powerful Asuta; a cannibal who dwelt in a forest where the Pāṇḍavas lived after their house of lac was burnt down. Hidimba had intentions of eating the Pāṇḍava brothers but his sister Hidimba fell in love with Bhūma and warned him of her brother's designs. Bhūma killed Hidimba; married his sister and had a son by her called Ghatotkaca (see Bhūma).

HIDIMBĀ: (see Hidimba, Bhūma)

HIMĀVAT: is the personified Hūmālāya mountains; husband of Menā; father of Umā and Gaṅgā; father-in-law of Shiva.

HIRANYA-GARBHA: the golden egg which according to the RG-VEDA was the first to arise; the one animating principle of all beings, one whose commands even the gods obey. According to Manu, Hiranya-garbha was Brahmā, the first male formed by the undiscernable eternal First Cause, the golden egg resplendent as the Sun. 'Having continued a year in the egg, Brahmā divided it into two parts by his mere thought and with these two shells he formed the heavens and the earth and in the middle he placed the sky, the eight regions and the eternal abode of the waters' (see Brahmā)

HIRANYAKASHIPU: a Daitya, son of Diti and Kashyapa; obtained the sovereignty of the three worlds for a million years from Shiva. His son Prahlāda was a devotee of Viśnū, persecuted by him; killed by Viśnū in his Nṛsiṁha avatār (see Prahlāda).

HIRANYĀKSHA: a Daitya and a twin brother of Hiranyakashipu; dragged the earth to the bottom of the ocean; killed by Viśnū in his Boar incarnation (see Varāha).

queen of Dhruva; (v) one of the wives of Kashyapa; (vi) one of Visudeva's wives.

IDĀVIDĀ: daughter of Tṛṇabindu and Apsitā Alambushā; represented both as the wife of Vashīśvas and mother of Kuvera and wife of Polatya and mother of Vishravas.

IKSHWĀKU: son of Manu Vaivaswata, founder of the Solar race, of kings who reigned at Ayodhyā; heard from Vasiṣṭha of Iḷi's conversion to the other sex; performed Ashwamedha by which Iḷi was turned into a Kimpuruṣa.

ILINA: son of Tānsu; father of Duṣyanta.

ILVALĀ: an Asura son of Hyda and Dhamant, cooked his brother Vātāpi for Rishi Agastya to eat, got exhausted in the amṛtamāñjana, took part in the war between Bali and Indra, fought with the sons of Brahmā, father of Balvala, son of Vipracitti, nephew of Hiranyakashipu (see Agastya, Vātāpi).

ĪNDIRĀ Lakshmi, wife of Viṣṇu.

ĪNDRA: god of the firmament, guardian of the eastern quarters of the universe, depicted as riding a golden car drawn by a horse and carrying the thunderbolt in his right hand, or else riding a white elephant, the Airāvata (see Airāvata); names and attributes many; associated with the Soma juice cult; governs the weather; god of rain, thunder and lightning; for ever at war with Vṛtra or Ahi, the demon of drought; often depicted as destroying the cities of the Asuras or of Dāsyas; rescued the cows of the gods from an Asura called Pāṇi or Vala who had stolen them; (see Pāṇi) as a bestower of rain which meant fertility of the crops, he was much revered and also feared because he sends storms and thunder; wife Inḍrāṇi, Aṁḍri or Shaci; chief of the gods; reigns over swarga, the heaven called Amaravati, a place of great magnificence and splendour; fond of drink and seducer of women; cursed by Durvāsa for having insulted the celestial garland presented by the latter to him (see Durvāsa, Diti). Seduced Ahalyā, the wife of Gautama (see Ahalyā), cursed by Gautama to have 1000 marks of the female generative organ engraved on his body; later the marks were changed into 1000 eyes. He was also deprived of his testicles for this crime; approached the

gods and they agreed to help him and he was given the testicles of a ram (see Devatā). Took the celestial elephant Airāvata and the Parijāta tree that arose out of the ocean of milk; having killed Vishvarūpa, he incurred the sin of Brāhma-anhatyā To rid himself of it, he divided his sin into 4 parts: (a) the earth with the boon that dug portions of her should be filled up; (b) the waters with the boon of ever increasing volume when mixed up; (c) trees with the boon that branches cut off would grow again, (d) women with the boon of ever cherishing the passion of love. Reported to Kṛṣṇa, the wicked deeds of Naraka, visited Kṛṣṇa and Satyabhāmā, sent Agni to Mahādeva while he was enjoying Umā when Śiva cursed him to bear the garbhā; sent Apsarās to disturb the penance of Rāśi, Mythically the father of Arjuna, the third Pāndava prince (see Kuntī), killed Mantharā, the daughter of Asura Virocana because she wished to destroy the earth, Virocana defeated him in battle and ruled the three worlds. Viṣṇu took the form of Vāmana to regain the sovereignty of the three worlds for Indra (see Vāmana); asked the Kṛtitikas to nurse the infant Skanda (see Skanda, Kṛtitikas); took the form of a Rākṣasa and spoiled the yajña of Saṅgara, killed the unborn child of Diti and cut it into 7 pieces. These later became the Maruts (see Diti, Marut); stole the sacrificial animal of Rājā Ambabarish at his yajña. Ambabarish substituted his own son Shunahshepa in its place (see Shunahshepa); raised Shrawan Kumār, the only son of Mumu Daṇḍapati to heaven when he was killed by Daśarathā; killed Namuci; attacked by Kabañdhā, he threw his thunderbolt and broke the face and arms of the Rākṣasa. Kabañdhā asked Indra how was he to feed himself and sustain life till the end. Indra then made his arms a yojan in length and provided a mouth with teeth in his belly (see Kabañdhā). He also told him that when Rāma and Lakshmana will cut off his arms and kill him, then he will attain heaven; killed Pūlomā and Anulihāda for kidnapping Shaci; attacked Hanumān with his thunderbolt for holding Sūrya and broke his jaw. Then seeing him in pain, he gave him the boon that he could wish for any form of death. On taking birth, Kumbhakarna was ravenously hungry and he attacked many people to eat them; stricken with multiple injuries, gods and men appealed to Indra to slay Kumbhakarna with his thunderbolt. Injured by Indra's thunderbolt, Kumbhakarna in rage extracted a tooth of

Indra's elephant Airāvata and injured Indra with it. In pain Indra along with other gods went to Brahmā for help; sent his chariot to Rāma in the battle of Lankā with Rāvaṇa.

ĪNDRAJIT: A Rākshasa, son of Rāvana, had formerly vanquished Indra; slain by Lakshmaṇa

ĪNDRĀKSHI: a goddess with a bright countenance, 2-armed, draped in yellow garments, decked with ornaments and surrounded with young maidens; worshipped by Apsarās. Of her two hands, one is in the varada pose and the other holds the vajra.

ĪNDRĀNI: daughter of the Daitya Pulomān; wife of Indra, a woman of exceptional beauty; personifies the Indian conception of the woman's place in the household over which she reigns. Indra got enamoured of her and seduced her. To escape the curse of Pulomān, Indra killed him and married his daughter. Her children were Jayanta and Jayanti; she is also known as Shaci, Aindri and Pulomi, not held in esteem as a goddess. One of the Sapta-mātrikas, 3-eyed, 4-armed, carries the vajra and the shakti, two hands in the abhaya and varada poses, colour red, rides an elephant.

ĪNDRASENA: (i) a son of Parikshit; (ii) a chariot-teer of Yudhiṣṭhīra; (iii) son of Nala and Damayanti.

ĪNDRASENĀ: a daughter of Nārāyaṇa; wife of Mudgala, a man who was 1000 years old.

ĪNDU: a name of Soma, the moon; married 27 daughters of Daksha.

ĪRA: a daughter of Daksha; one of the wives of Kashyapi, mother of three daughters: Lata (creeper), Valli (creeping plant) and Viśuḍha (a plant which grows after being cut)

ĪRĀVATĀ: a son of Arjuna by his Nāga wife Ulupi.

ĪRĀVATĪ: (i) a daughter of Uttarā, wife of Parikshit; (ii) one of the wives of Rudra; (iii) daughter of Krodhāvansha and Kashyapa, mother of Airāvata

ĪSHĀNA: a name of Shiva or Rudra, as a solar aspect of Shiva, embodiment of all forms of leadership, master of all knowledge; connected with the element of air, the purifier, sense of touch; regent of the north-east direction, wife Shīvā; shown as copper coloured, five faced; holds in his hands the VEDAS, an elephant hook, a noose, a hatchet, a skull, a drum, a rosary, a trident and possesses the gestures of removing fear and granting boons.

ĪSHWARA: the Supreme Being, a name of Shiva.

J

JAGADAMBIKĀ: Devi.

JAGADDHĀTRI: sustainer of the world, usually a title of Saraswati, Durgā, Lalitā.

JAGADMĀTRI: mother of the world (see Devi)

JAGANNĀTH: Lord of the world; an incarnation of Viśnu in the form of Kṛṣṇa; worshipped in Bengal and Orissa. Kṛṣṇa was killed by a hunter called Jara (see Kṛṣṇa) and his body was left to rot under the tree he was killed; found later by someone who put the bones in a box. Viśnu appeared in a dream to Iindradyumna, a king of

Orissa and asked him to make an image of Jagannātha and place the bones of Kṛṣṇa in it. Iindradyumna commissioned Vishwakarmā, the architect of the gods to make the image. Vishwakarmā agreed to undertake the work on the condition that he was left undisturbed till the image was complete. Iindradyumna became impatient to see the progress of the work and visited Vishwakarmā fifteen days after the commencement of the work. Vishwakarmā annoyed at the breach of the contract left off making the image which till today remains incomplete. Iindradyumna prayed to Brahmā to act as high priest at its consecration ceremony and Brahmā gave the image eyes and a soul.

JAHNAVĪ: Gaṅgā, the daughter of Jahnu, the royal sage (see Jahnu); wife of Shantanu; mother of Bhīṣma, Devavrata and other Vasus (see Shaṁtanu).

JAHNU: a great king; son of Hotraka and Keshuni; while he was performing a sacrifice, Gaṅgā on descent from heavens, flowed through his Yajñavātā; enraged, he drank the waters but later released them and so Gaṅgā came to be called Jahnavi, the daughter of Jahnu. Prayed by gods, Jahnu later released the waters through his ears (see Gaṅgā).

JAIGISHAVYA an ancient Rishi, mentioned along with Asita Devala

JAIMINI. a sage, disciple of Vyāsa

JALADHARA, JALANDHAR an Asura produced by the contact of a flash from Shiva's eye with the ocean and adopted by the gods of the water, so-called because he caught the water which flowed from Brahmā's eye. Jalandhar had a boon from Viśnu that he could not be killed so long as his wife's conjugal fidelity, he started afflicting men and gods till unable to bear his atrocities any longer, the gods and rishis and men approached Viśnu to destroy him. Viśnu took the guise of Jaladhar and seduced Vṛindā. Vṛindā now, being made unfaithful to her husband Jaladhar could be killed. After becoming a widow and finding out the cause of it, she cursed Viśnu to become Śāhligrama stone and herself committed sati. From her ashes rose the tulasi plant. (see Tulasi).

JALA-RĀKSHASI: a female demon; mother of Nāgas; tried to prevent Hanumān from crossing the ocean to Ceylon by attempting to swallow him. He escaped by reducing himself to the size of a thumb, darting through her huge body and coming out at her right ear.

JALARUPA: the Fish or Makara on the banner of Kāma.

JALA-SHAYIN: an epithet of Viśnu who sleeps on his serpent couch floating on the waters during the submersion of the world.

JAMADAGNI: (i) the sixth human incarnation of Viśnu; a Brāhmaṇa and a descendent of Bhṛgu; son of Ricika from his Kshatriya wife Satyavati;

daughter of the king of Gādhi; had five sons, the youngest was Parashurāma famous for his hatred of the Kshatriyas (see Parashurāma). Ricika prepared sacrificial food for his wife to eat so that she bore a son with the qualities of a Brāhmaṇa; also prepared another sacrificial food for his mother-in-law so that her son to be born was a Kshatriya. Mother and daughter exchanged their food resulting in Ricika's son born as a warrior Brāhmaṇa and Viśwāmitra, the son of a Kshatriya king was born a Brāhmaṇa. Jamadagni married Renukā, daughter of King Renu of the Solar race. Once when Renukā was defiled by unsuspicious thoughts, Jamadagni ordered his five sons in turn to kill her. The elder four sons refused to kill their mother but Parashurāma beheaded her (see Parashurāma). Later, at the request of Parashurāma she was restored to life in all her purity by her husband with no recollection of the past.

JĀMBAVAT (JĀMBAVĀN) king of Bears, with his army of bears, aided Rāmacandra in his invasion of Lankā, wished success to Hanumān for crossing to Laṅkā and said that he will stand on one leg till Hanumān returned; told Hanumān to go to Oushadhi Parvāt and bring medicinal herbs which would revive the vanars killed in battle; blessed by Rāma to live till Kaliyuga arrives. The Sun gave a precious jewel called Syamantaka to Satyajit, who in turn passed it to his brother Prasena, lest Kṛṣṇa took it away. Syamantaka had the property of protecting its wearer when he was good and destroying him if he was bad. Prasena being wicked was killed by a lion. The lion was carrying off the precious jewel in his mouth when he was slain by Jambavat, who then took the jewel. Kṛṣṇa with his followers tracked the Bear in his cavern and after a fight lasting 21 days, Jambavat submitted to Kṛṣṇa and offered his daughter Jambavati to him in marriage. She bore Kṛṣṇa a son called Sambī (see Kṛṣṇa).

JĀMBAVATI: daughter of Jambavān; wife of Kṛṣṇa; mother of Sambī (see Jambava).

JĀMBHA (KA): means one who crushes and swallows; a demon; son of Prahlāda; grandson of Hiranyakashipu; father of Suńda and Kayidhī; chief of the Asuras; took part in the 6th Devisura war between Bali and Indra; hearing that Bali had fallen dead, riding a lion, he attacked Indra

and disabled his elephant. Then turned towards Mithili who brought a chariot to Indra's aid. His head was cut off by Indra's vajra. Led Jaraka's army in a chariot drawn by 100 lions; fought with Yama, Kubera, Janardana and others, but was killed.

JANAKA: son of Nimi, born by churning his dead body, and hence known as Mithili, was the king of Videha; father of Sītā. Known for his good work, piety and good knowledge of the Vedas and for having refused to submit to the hierarchical attitude of Brāhmaṇas, performed sacrifices without their intervention.

JĀNAKI. Sītā, the daughter of Janaka.

JANAMEJAYA: (i) eldest son of Parikshit and Trīvati; great grandson of Arjuna, having found out that his father's death was predicted by the snake Takshaka, he performed a surī yajña to destroy all snakes. Only Takshaka came, the rest were sheltered by Indra; advised by Bhṛgaspati to refrain from the cruel yajña, he agreed and instead performed Ashwamegha and other sacrifices, (ii) also called Darīpati, was the father of Muni Kumār or Shrawan Kumār (see Dusharath, Shrawan Kumār).

JANĀRDANA: a name of Vāsudeva, Viśnū took the form of Hayagrīva and appeared before Agastya and Kānci; as brother of Dūvi, put down the Hiranyakas in the Bhīṣma-Lalitā war.

JARĀ: a Rākshasi who picked up the two parts of Bhīṣadratha's son and gave them life. He was Jarāsandha (see Jarāsandha)

JARA: means old age. (i) Killed Kṛṣṇa while the latter was resting under a tree by shooting an arrow which struck Kṛṣṇa in his foot, the only vulnerable part left on his body by the curse of Durvāsa (see Durvāsa, Kṛṣṇa), (ii) a Deva; (iii) a son of Vāsudeva; (iv) a son of Mītyu, (v) a Gandharva.

JARĀSANDHA: son of Bhīṣadratha, king of Magadha. The two wives of Bhīṣadratha, each gave birth to one half of a male child. These half portions were thrown away. A Rākshasi called Jarā picked them up and as she put them together, it formed a complete child who cried lustily. On hearing the child cry, the king and

his queens came out and found what had happened; Jarā abandoned the child and went away. The king took his son home and called him Jarāsandha, i.e. put together by Jarā.

A worshipper of Śiva; enemy of Kṛṣṇa; married his two daughters Aspi and Prapti to Kāmisa; enmity with Kṛṣṇa increased as Kṛṣṇa killed Kāmisa, (see Kāmisa); imprisoned many kings and refused to release them even when Kṛṣṇa, accompanied by Bhīma and Arjuna requested him to, killed by Bhīma in the Kurukṣetra war.

JARĀTKĀRU: an ancient sage, married a sister of the great serpent Vāsuki, father of Aspi.

JARITĀ: a female bird, married to sage Mañḍapāla. He had no sons in his earlier birth and could not attain salvation, returned to earth as a male bird and lived with Jantū; had four sons by her. When the Khīḍava forest was burnt, she showed great devotion to her children and would not leave them. She and the children were eventually saved through the influence of Mañḍapāla over the god of fire, Agni.

JATĀYU: son of Garuda, the mythical half man, half bird; also believed to be the son of Aruṇa and Gṛdhri, fought with Rāvana to save Sītā from being abducted by Rāvana, mortally wounded by Rāvana; lived long enough to relate the fate of Sītā to Rāma and Lakshmana, last rites performed by Rāma and Lakshmana

JATĀSURA: a Rākshasa, disguised as a Brāhmaṇa, carried off Yudhiṣṭhīra, Nakula, Sahadeva and Draupati, killed by Bhīma.

JATĪ: (i) a group of heretics, (ii) a name of Vighneśwara

JATILĀ: daughter of sage Gotama; wife of seven husbands, a virtuous woman

JAYA: (i) an attendant in Vaikuntha, cursed by Sārak and others to be born as an Asura, curse confirmed by Hari who, however, consoled him. In the Devisura war, attacked Bali's followers; (ii) a son of Puturavās and Urvashi, father of Anita, (iii) a son of Vishwāmitra; (iv) a name of Arjuna; (v) Vedavyāsa of the 18th Dvāpara; (vi) a son of Kāli; grandson of Varuna

JAYA-DURGĀ: one of the nine Durgās, 3-eyes,

4-armed, colour black, rides a lion; carries the shankha, cakra, khadga, trishula. Worshipped by those desirous of attaining siddhi.

JAYA & VIJAYA: twin goddesses, seated on a lion, fulfil all the desires of their votaries. Each of them holds in three out of her four hands, a shula, padma, akshamali and the fourth hand is in the varada pose

JAYADRATHA: son of King Bhārīmānas of the Lunar race, husband of Duhshāli, the daughter of Dhritarāṣṭra, an ally of the Kauravas. During the exile of the Pāṇḍavas, along with his retinue, visited Draupadi when she was alone in the forest. She looked after them hospitably and provided 600 deer along with other food for their breakfast. This was possible because Yudhiṣṭhīra having worshipped the Sun, had received from him an inexhaustible cauldron which could supply the Pāṇḍavas with food of all kinds while they were in exile. Jayadratha got captivated by Draupadi's charms and tried to seduce her. Having failed in his attempts, he carried her off by force. When the Pāṇḍavas returned, they pursued him and after defeating him in a fight, made him a prisoner. His life was spared but only after he was kicked and insulted by Bhima; killed by Arjuna after a desperate battle on the 14th day of the battle of Kurukshetra.

JAYĀNTA: (i) a son of Indra and Shaci; attacked Asura followers of Bali; identified with Hari; as the head of the army of the Devatās, fought Meghnād; at his death, his maternal grandfather Pulomā took him into the sea; (ii) one of the 11 Rudras, (iii) a consort of Kirū who left him for

Soma.

JAYĀNTI: (i) daughter of Indra and Shaci; bestowed by Indra in marriage to Rājabha; mother of a 100 sons among whom was Bharata; (ii) a daughter of Indra, sent by her father for the service of Shukra during his Dhūmpavratā for 1000 years; tendered him service. Pleased with her, Shukra lived with her for 10 years as her husband; mother of Devayāni (see Kavya); (iii) a mother-goddess enshrined at Hastināpura, sculptured as a beautiful woman, worshipped as thanksgiving by those enjoying happiness. She carries the kunta, shula, khadga and khētaka.

JWARA one of the 11 Rudras.

JYĒŚTHĀ, JYĒŚTHĀDĒVĪ: (i) an evil spirit; (ii) a mind born mother, (iii) Durgā as the destroyer of wealth and property, elder sister of Lakshmi, confers boons and fortune on her votaries and destroys their enemies, depicted with 2-arms, 2-eyes, big cheeks and large pendulous breasts, flabby belly, thick thighs, raised nose, hanging lower lip, black in colour. She wears a tilaka on her forehead and a mukuta on her head, carries the mlotpalās in one hand, the other hand either rests on her thigh or is in the abhaya pose. At the time of the churning of the milky ocean, when she was born before Lakshmi, no one wanted to marry her. So Kapila took her as his wife and therefore, also called Kapilapatni. Her other names are: Mugadi, Tauvas, Kaladi, Mūdēvi, the cow-bannered, the ass rider, Kēttai, her weapon is the sweeping broom; Ekavent.

JYEŚTHAS: Prajāpatis born of Brahmā's ears

K

KA: (i) the Lord of all creatures, the Great Puruṣa; (ii) a name of Brahmā; (iii) Daksha; (iv) Viśnu

KABAÑDHĀ: also called Danu was a monstrous Rākshasa; originally Gañdhara Vishwavasu; became a demon by the curse of Indra because of a quarrel with him when Indra struck him with his thunderbolt and drove his head and legs into his

belly; body covered with long hair, he had one enormous eye in the middle of his chest, his arms were a mile long and huge teeth protruded from his mouth which was in his belly. Slain by Rāmacāndra; requested Rāma to burn his body when he lay mortally wounded; rose from his funeral pyre in the form of a Gañdhara and told Rāma how to wage the war against Rāvaṇa by befriending Sugriva (see Indra).

KACA, KACH: son of Bhṛṣṇu; became a disciple of Shukra, also called Uśīnā, the priest of the Asuras in order to learn from him the mantra for restoring the dead to life. Shukra's daughter Devayāṇī fell in love with him. The Asuras killed Kaca many times to prevent him from learning the magic mantra, but every time he was brought back to life by Shukra at the request of Devayāṇī. Desperate to get rid of him, the Asuras killed him, mixed his ashes in wine and gave Shukra that wine to drink. When at the intercession of Devayāṇī, Shukra again brought Kaca back to life, he heard Kaca's voice from his belly. Knowing that when Kaca came out of his body, his own body would be torn apart, Shukra had no choice but to impart the sacred mystic formula to Kaca so that Shukra could be restored to life afterwards. Having brought Shukra back to life, Devayāṇī wanted Kaca to marry her but he refused to do so because she being the daughter of his preceptor was in the relation of a sister to him. The enraged Devayāṇī then cursed him that his mantra would fail him in hour of need and he in turn cursed her that no Brāhmaṇa would marry her (see Devayāṇī).

KĀDAMBARĪ: daughter of Citraratha and Madrā. Her name is a synonym of wine.

KADRU: daughter of Daksha, wife of Kashyapa; mother of snakes, the chief among whom were Śeṣa, Vāsuki, Kālyā. Garuda stole Somaras to buy his mother Vinatā's freedom from Kadru (see Garuda).

KAHODA: a learned Brāhmaṇa, father of Aśvavakra.

KAIKASI: daughter of Rākṣasa Sumūli and Ketumati; wife of Viśhrāvā; mother of Rāvana, Kumbhakarna, Vibhūṣāna and Shurpanakhā.

KAKEYĪ: (i) wife of Dasharatha; mother of Bharata (see Bharata). For having looked after and restored Dasharatha to health after he was wounded in battle, Dasharatha gave her two boons. On the evil counsel of her attendant mantrika, asked for the fulfilment of the two vows made to her. One was fourteen years exile for Rāmacandra who was to be crowned the heir apparent, and the second was to install her own son Bharata on the throne (see Dasharatha); (ii) a name of Bhadrā, wife of Kṛṣṇa

KAITABHA: Kaitabha and Madhu were two demons who sprang from the ear of Viśnu as he lay asleep. As they were going to kill Brāhma lying on the lotus springing from Viśnu's navel, Viśnu killed them and therefore, Viśnu is also called Kaitabhuji and Madhusūḍāna. According to one legend, the bodies of the two demons produced immense quantities of fat from their Medas (marrow), taking which, Viśnu fashioned the earth.

KĀKA: a daughter of Kashyapa and Tāmrā; mother of crows and owls

KAKSIVĀNT (KAKSIVĀN): Rsi frequently mentioned in the Rg-Veda, a descendent of Dirghatāmas and a female slave called Ushij, often mentioned with the semi-mythical Kula and Kavi Uśīnās; connected with the worship of Ashwins.

KAKUBHI: a daughter of Daksha; wife of Dharmā, mother of Sañkuta

KAKUDMIN: eldest son of Revata; father of Revati whom he took to Brāhmaṇa for a suitable bridegroom. Brāhmaṇa suggested Balaśāma as a husband for her.

KAKUSTHA: son of Bhagiratha, father of Raghu.

KALA. (i) a daughter of Kardama; married to Marici; mother of two sons Kashyapa and Pūrnimān, (ii) eldest daughter of Vibhūṣāna, on the advice of her mother, informed Sitā that Rāvana had turned down Vibhūṣāna's request to return Sitā to Rāmacandra.

KĀLA: (i) Lord of Creation and Destruction; fearful to look at, vanquished by Kṛṣṇa; makes and unmakes things by keeping all things under control; (ii) Lord of Death; (iii) a son of Dhṛpuva; (iv) a Viśava; (v) a Vishwadeva; (vi) a Bhairava god; (vii) Sūrya, (viii) Viśnu, approached Lakshmana in the guise of an ascetic and requested to meet Rāma but alone, informed Rāma that he was his son born in another epoch and that Brāhmaṇa had sent him to inform Rāma that it was time he returned to heaven

KĀLĀ, KĀLKĀ: (i) a goddess enshrined at Candrabhāgā; (ii) a daughter of Daksha; wife of Kashyapa; mother of powerful, ferocious sons

Kālkeyas, Naraka and Kālakas.

KĀLAKĀMA: one of the ten Vishwađevas

KĀLANĀTHA: Shiva assuming the form of death.

KĀLANEMI: son of Virocana; uncle of Rāvana, tried to kill Hanumān by taking the form of a hermit. When Hanumān went to the mountains in search of medicinal herbs, the Rākshasa hermit invited him to his hermitage and offered him food, which Hanumān refused; warned of Kālanemi's intention by an Apsarā who arose from the dead body of a crocodile killed by Hanumān while bathing in the river. The Apsarā was cursed to take the form of a crocodile by Daksha till such time as Hanumān released her by killing the crocodile. Kālanemi was reborn as Kamisa and Kāliyā.

KĀLARĀTRI. Durgā represented as a destructive force. She has a single braid of hair, is naked and seated on an ass, body smeared with oil and her left foot wears an anklet of iron spikes.

KĀLAVIKARÑIKĀ: Devi, of bluish colour; 2-armed, capable of removing fear and gives happiness; carries in her two hands the kapāla and the shakū.

KĀLAYAVANA: son of Yavaneshwara, black in colour and hard hearted; full of powers, asked Nārada of some powerful heroes and being told about the Yādavas, he attacked them; pursued by Kṛṣṇa, he entered a cave where Mucukunda was sleeping; mistaking him for Kṛṣṇa, he licked him. On waking up, Mucukunda looked at Kālayavan, who was burnt to ashes by the former (see Kṛṣṇa, Mucukunda).

KĀLEYAS: Dānavas and Nāgas in Rasatala; took part in Devāsura war between Bali and Indra; fought with Vasus

KĀLEYA: a tribe of Asuras; slew the Munis in the ocean; when Agastya drank up the waters of the ocean, they were destroyed except a few who took refuge in Pātāla; exhausted in the amṛta-maṇthana.

KĀLI: (i) is the consort of Shiva, conceived as the divine mother and worshipped under many manifestations. Durgā, Vanadurgā, Devi, Bhā-

drakāli, Candi, Cāmuñdi, Yogamāyā, Lahtī, Mahisūsuramardini, Kālkā.

During Vedic age, she is the chief goddess of sorcerers. The word Kāli is of Dravidian origin. One of her manifestations is the symbol of cruelty when she is shown with her mouth and tongue dripping blood and in her hands are the instruments of killing. As Kāli her fierce aspect, the power of liberation and power of disintegration are closely connected. She is shown as fierce looking, fond of lust, bloody sacrifices, orgiastic rituals and cruel deeds.

In sharp contrast to her image of cruelty is her pose of Mahisūsuramardini, the sublime aspect, depicted as killing the Asura Mahis who in the form of a buffalo lies at her feet and symbolises evil (see Mahisūsuramardini). In this pose she is depicted as all forgiving, with a maternal benevolent attitude of a mother towards a wayward child.

As Bhadrakāli, she is worshipped in the form of a young maiden representing a household deity, shown with a lion which symbolises wickedness which she has curbed. Her comely features signify kindness and joy.

As Vanadurgā, she resides in a forest. Her shrine has no roof and is exposed to all the elements of nature. (i) one of the wives of Bhimasena; mother of Satwagata; (ii) a mother goddess enshrined at Kālahjara; took part in Tārakāmīyā and enveloped the whole universe in darkness; (v) a mindborn mother arose from the bones of Niśīha; (v) also called Kālyā, the wife of Parāshara and mother of Kṛṣṇa Dvāripāyana, married Shaṅtanu.

KĀLIÑDĪ: (i) daughter of the Sun god; wandering in the forest in quest of Kṛṣṇa; expressed her wish to marry Kṛṣṇa to Arjuna who conveyed the message to Kṛṣṇa; Kṛṣṇa married her; (ii) one of the wives of king Asit; was pregnant when he died and was prevented from committing Sati; gave birth to Sāgara (see Sāgara).

KĀLIYĀ, KĀLIYĀNĀGA: son of Kadru, a serpent king of Krodhavasa group of serpents; five-headed, lived with his followers in the river Yamunā; laid waste the country around Yamunā with their poison. Kṛṣṇa as a child, jumped into the river and was going to be entwined by the snakes when his brother Balarāma who alone knew of his divine origin, implored him to

exercise his powers. Kṛṣṇa, reminded of his divine power, placed his foot on the head of Kāliyā and was going to kill him but the wailing of Kāliyā's numerous wives made him spare his life. He also gave them freedom from Garuda's hostility on the condition that Kāliyā along with his followers leave the country (see Kṛṣṇa).

KĀLIYĀ-DAMAN: Kṛṣṇa as the destroyer of Kāliyā. (see Kāliyā)

KALKĪ, KALKIN. The tenth incarnation of Viśnu yet to come, riding a white horse and holding a sword blazing like a comet. He will come at the end of the age of strife, re-establish a golden age, punish the evil-doers, comfort the virtuous and then destroy the world.

KALMĀŚAPĀDA: a king of the Solar race. A legend in the MAHĀBHĀRATA says that he was out hunting in the forest Saktri, the eldest son of Vasītha stood in his way and refused to get out and he struck the sage with his whip. The enraged sage cursed him to become a cannibal and he himself was the first victim of the cannibal (see Saktri). Vishwānuta, the rival of Vasītha intensified this curse and the cannibal ate the 100 sons of Vasītha. Kalmāśapāda was restored to his normal self after 12 years. In the Viśnu PURĀNA, the legend says that Kalmāśapāda celebrated a sacrifice at which Vasītha officiated. A Rākshasa transformed himself into a cock and served Vasītha with human flesh; Vasītha cursed the king that his appetite would be excited by similar food, but having found out the truth, limited the curse to a period of 12 years. The king took some water to curse the sage but was dissuaded from it by his wife Madayānti. Unwilling to throw that water on the ground lest it burn the grain and reluctant to throw it up into the air lest it should dry up the clouds, he threw it on his feet which got scalded black and white. Daily for 12 years he ate like a cannibal and devoured multitudes of men. Once he devoured a Brāhmaṇa in the midst of his cannibal happiness and the Brāhmaṇa's wife pronounced a curse on him to die whenever he approached his wife. At the expiry of his 12 years curse he went home to his wife but kept away from her as he remembered the curse. His wife bore him a child through Vasītha; the child was born after a Caesarean operation.

KĀMA, KĀMADEVA: also called Maṭhaṇa, Manmatha; son of Śraddhā and Dharmā; father of Harī (joy); is the god of Love; Lord of Apsarās, wife Rati, the goddess of desire and pleasure. Kāma or desire is not necessarily desire for sexual enjoyment, but desire for anything good. Shiva was engaged in devotion when Kāma inspired him to desire Pārvatī for which offence, Shiva reduced him to ashes but later at the penance and tears of Rati, relented and Kāma was reborn as a son of Kṛṣṇa and Rukmīṇi and was called Pradyumna. Pradyumna's son was Anūdhava and his daughter was Tṛṣṇā (see Madana); was sent by Iśvara to spoil the penance of Nara and Nārāyaṇa and many other holy men.

Kāma is depicted as a handsome youth, riding a parrot and carrying a bow made of sugar-cane. The bowstring is a line of bees and each arrow is tipped with a flower. The nymphs which always accompany him, carry his banner, the Makara or Fish on a red background; (ii) Hari revealed himself to Lakshmi as Kāmadeva on the continent of Ketumāli.

KĀMADHENU: the sacred wish-fulfilling cow produced at the churning of the ocean, belonged to Vasītha. Her other names are Kāmaduh, Savala, Surabhi, (iii) Jamadagni's cow providing hospitality to Kartavīrya and his army; bound by the king's servants, she kicked off her shackles and flew off in the air (see Kartavīrya).

KĀMĀKSHI: goddess enshrined in Kanci; Adilakshmi, said to possess one eye at Katīci and the other at Kāshī, also Mahālakshmi enshrined at Gaṇḍharmaṇḍana; a form of Devi.

KAMALĀ: a goddess enshrined at Kamalābhya- identified with the consort of Shiva as well as with the consort of Viśnu.

KĀMALI: a name of Renukā.

KAMALĀPĀTI: a name of Viśnu

¶
KAMALĀSANA: a name of Brahmā

¶
KAMALODBHANA: a mind-born mother.

KĀMARŪPA: a mind-born mother.

KĀMSĀRI: Kṛṣṇa

KĀMESHWARA: Rudra-Shiva, the Lord of Lust; the idea visualised by the mind and transmitted so as to take action. Its colour is red, the colour of lust; worshipped seated with his consort on a bed made of the five evil spirits which are the sensorial preceptions.

KĀMESHWARI: the divinity of lust carrying a noose, an elephant hook, a bow of sugar-cane and an arrow.

KĀMSA, KANSA: an incarnation of Kālanemu, the Asura, the eldest son of Ugrasena, a brother of Devakī (see Kālanemu), cousin of Kṛṣṇa's mother Devakī, married Asti and Prāpti, two daughters of Jarāsandha, (see Jarāsandha), according to a forecast, a son of Devakī was to kill Kārtiṣa, imprisoned Devakī and her husband, killed the first six children of Devakī, the 7th Baladeva was miraculously transferred from the womb of Devakī to that of Rohini and the 8th child Kṛṣṇa were smuggled out, persecuted Kṛṣṇa but was killed by the latter (see Kṛṣṇa).

KĀMINĪ: a group of women who came from the mouth of Asura Bala when he yawned.

KANDARPA: Kāmadeva, the god of Love

KĀNDU: a Rāsi who killed cows at his father's orders; (ii) a sage engaged in austerities on the banks of the Gomati. Indra sent Apsarā Premlocā to entice him; she lived with him for many years and gave birth to a daughter called Mārisā (see Mārisā, Premlocā, Prācetas).

KANDESHWARA: the ball of Pārvatī changed into a phallic image after hitting the Daityas Vidūlī and Utpūlā. This image installed at Kāshī is believed to destroy the wicked and yields worldly pleasures and salvation, is favourably disposed towards his devotees.

KĀNTA: means desired, loved, pleasing, agreeable, beautiful; a name of Kṛṣṇa, Skaṇḍa and a son of Dharmanetra.

KĀNTI: loneliness, beauty, splendour, personal embellishment personified as Durgā, Lakshmi

KANWA: a sage, sometimes counted as one of the seven Mahārāshas; brought up Shakunṭali, the daughter of Apsarā Menakā and Rāsi Vishwāmitra;

(ii) a sage and contemporary of Kṛṣṇa; came to see Yudhnīthura.

KANYĀ-KUMĀRI: means a virgin damsel; a name of Durgā.

KĀPĀLI: Durgā

KĀPĀLIN: Shiva for wearing skulls as an ornament.

KAPARIJIN (KĀPĀLI — KĀPĀLIN): A name of Shiv or Rudra for wearing skulls as ornament

KĀPILA: a sage, studied the wisdom of the anti-gods; sometimes identified as Agni, destroyed 60,000 sons of Sāgara by a mere glance (see Sāgara), born of Kardama and Devīhuti, (ii) considered an avatār of Hari, (iii) a son of Danu and follower of Vṛtra in his battle against Indra; took part in the Devāsura war between Bali and Indra, (iv) Sūrya, (v) Shiva, (vi) Viśnu, (vii) a Yāksha, (viii) a chief Vānar, (ix) son of Vāsudeva and Sugandhi, (x) a son of Mahu, (xi) a Gañdharva, (xii) son of Brahmā

KĀPILĀ: (i) daughter of Daksha, wife of Kashyapa, her offsprings were the amṛta, the Brāhmaṇas, the Kine, the Gañdharvas, the Apsarās; (ii) Durgā.

KĀPIŚĀ: a daughter of Krodhavashī; wife of Pulaha; gave birth to Pishācas group.

KĀRĀLI: means dreadful, considered as one of the seven tongues of Agni during the vedic times; later a name of the terrible consort of Shiva (see Kāli)

KĀRĀLA: a name of Shiva; a Bhaitava

KĀRAVA: a chief of the Vāṇars.

KĀRAMBHĀD: Piśān, the cruel eater.

KĀRDAMĀ: (i) a Prajāpan, father of King Ila, advised Ila to perform the Ashwamedha yajña to please Shiva; (ii) father of Ananga; (iii) son of Kirtumati; (iv) son of Brahmā, born of his shadow; (v) father of Kapila; married Devīhuti.

KĀRNA: son of Piśāh or Kunu by Surya before she married Pāṇdu. For having looked after

Kripa (see Kripa) Indra alarmed by the austerities of Rāti Sharadwāt sent Apsarā Urvashī to seduce him. She bore him two children, a girl and a boy who were left in the grass. Shaitanu brought them up out of compassion and therefore, they were named Kṛipa and Kṛipā.

KRŚNA KRISHNA: the name is of VEDIC origin and first appears in the RG-VEDA; a common name in Hindu mythology. The popular deity of this name is of a very late origin. He is the 8th avatār of Viśnu. According to the MAHĀBHĀRATA and VIŚNU PURĀNA, Viśnu plucked two of his hair, one black and one white. The white hair entered the womb of Rohini and the black one of Devakī and these in turn became Balarāma and Baladeva respectively. Rohini and Devakī were the two wives of Vasudeva of the Yādava race. Vasudeva was the brother of Kuntī, the mother of the Pāṇḍavas, and thus Kṛṣṇa was the cousin of the elder three Pāṇḍava brothers. According to a forecast, a son of Devakī was to destroy Kamsa, Kamsa imprisoned Devakī and her husband Vasudeva and the first six children born to them were killed by Kamsa. The 7th Baladeva was miraculously transferred to the womb of Rohini. When Kṛṣṇa was born, the gods safeguarded him, the prison attendants went into deep sleep and the bolts on the doors opened miraculously (see Kamsa). Vasudeva took his infant son and crossed the Yamunā which was in flood at that time but the waters receded to allow Vasudeva to cross it safely. Vasudeva went to Nāndī, a cowherd and exchanged his son for the infant daughter that had been born to Nāndī's wife Yashodā that very night. Nāndī brought up Kṛṣṇa as his own son. Kaṁsa came to know of this and ordered the massacre of all infant male children. Nāndī, fearing Kaṁsa, took Rohini with her son Balarāma and Yashodā with her son Kṛṣṇa to Gokula, where the two brothers grew up.

The exploits of Kṛṣṇa as a child are too many to recount here. He became famous for performing miracles and for deeds of daring even as a child. Kaṁsa tried again and again to kill him but did not succeed.

Present at the Swayamvara of Draupadi; along with Arjuna, helped Agni to consume the Khandava forest. Arjuna and Kṛṣṇa are Nara and Nārāyaṇa born on earth; came to the Rājasthāya yajña of Yudhiṣṭhīra; cut off the head of Shishupāla with his Discus; came to Draupadi's

assistance when Duhshāsana disrobed her in court (see Duhshāsana); revived the foetus (Parīkṣit) in Uttara's womb after it had been killed by Ashwathāmā with the Brahmshūla weapon; rescued Nṛga, who, because of a curse was transformed into a lizard (see Nṛga, Bhānu); released Nalakubera and his brother from the Arjuna trees by uprooting the trees (see Nalakubera), restored to Aditi her ear-rings, stolen by Naraka after killing him (see Naraka, Aditi); rescued the cowherds who had entered the mouth of an enormous serpent, mistaking it for a mountain cavern (see Aghisura), sucked Ulukāka's life, kicked Shakata to pieces, expelled Kāliyā from the Yamunā (see Kāliyā); killed many powerful demons, killed Asura Kesin by thrusting his arms into his mouth, lifted the Govardhana mountain to save the people of Vraja from Indra's deluge and performed many other miracles.

Kṛṣṇa is famous for his love of the gopis and for his discourse on the duties of man compiled later in the BHAGAVATA GĪTĀ. Killed Naraka and rescued the 16,000 women (who were really Apsarās) imprisoned by him and married them (see Aśvavakra) plus his chief wives who were: Rukmini, Satyabhāmā, Jambavati, Satyā, Kālīndī, Mādrī, Mitravindī, Bhadrā. His wives and other ladies of Dwārakā accompanied Arjuna after the death of Kṛṣṇa, were abducted by Dasyus when they reached north identified with Sourashtra and Haryana (see Dasyus); Kṛṣṇa had asked Arjuna to remove the ladies, old and infirm men and children from Dwārakā as the city was going to be engulfed by the ocean.

Kṛṣṇa killed Shatadhanwan who had killed his father-in-law Sstrajita. Kṛṣṇa was accused of having stolen the Syāmañtaka jewel held by his uncle Akrūra. Kṛṣṇa asked him to show the jewel in public so that his name remained untarnished (see Akrūra, Jāmībat, Sstrajitā); played a decisive role in the saga of the epic MAHĀBHĀRATA; acted as Arjuna's charioteer in the battle of Kurukshetra; killed accidentally by Jara who mistook him for a deer in a forest where Kṛṣṇa was resting under a tree; Jara shot an arrow which pierced the foot of Kṛṣṇa, the only vulnerable spot from where Kṛṣṇa could be killed due to Durvāsā's curse (see Durvāsā).

KRŚNĀ: a goddess present in the sacrificial pits. She has four hands, two in the anjali pose and two carrying a Kamaśīdalu and the akṣamālā.

KRŚNA, DWAIPĀYANA: the illegitimate son of Satyavati and Rāsi Parāshara before she married Shantanu. By Shaftanu she had two sons: the elder called Citrāngada was killed in battle at an early age, the younger Vicitravirya died leaving two childless widows. Kṛṣṇa Dwaipāyana was abandoned by his mother and was brought up on an island in the Yamunā and lived a life of religious retirement. To ensure the perpetuation of the race of his half brother, he raised seed to his brother's widows as was then the prevalent custom and thus were born Dhṛitarāstra and Pāndu though they were called the sons of Vicitravirya (see Pāndu); named Kṛṣṇa because of his dark complexion and Dwaipāyana because he was brought up on an island. He was ugly and perhaps leprous. When Ambikā, the mother of Dhṛitarāstra went to him, she felt repugnance and closed her eyes and that is why her son Dhṛitarāstra was born blind (see Dhṛitarāstra). But Pāndu's mother Añibikā turned pale and therefore, Pāndu was born pale. Not satisfied with the result, Satyavati ordered her elder daughter-in-law, Añibikā to approach Kṛṣṇa Dwaipāyana once again. Añibikā felt too repugnant at the idea and sent a Shudra slave girl instead. From her was born Vidura.

Kṛṣṇa was rubbing the sacrificial sticks Arani to produce fire when he saw Apsarā Ghṛtāci pass by. Seeing her, his seed fell and from that was born a son called Shuka. His wife is called Arani. He divided the Vedas into four parts; considered an avatār of Nārāyaṇa; compiler of the MAHĀ-BHĀRATA and VEDAS; also called Vedavyāsa.

KRĪTĀ: means accomplished, performed; (i) one of the Vishwadevas; (ii) a son of Vīśudeva; (iii) son of Sammati and pupil of Hiranyanābha; (iv) son of Kṛitaratha, father of Vibuddha; (v) son of Jaya; father of Haryavana; (vi) son of Cyavana, father of Upatīcara.

KRĪTIVĀSAS, KRĪTIVĀSESHWARA: Shiva clad in elephant hide

KRĪTIVI: daughter of Shuka; wife of Anuha (Nrpa); mother of Brahmaḍatta.

KRĪTYAKA: a witch, an enchantress who is the cause of injury or destruction.

KRIYĀ: (i) a daughter of Jardamā; married Kratu; mother of 60,000 Vālakhilyas; (ii) daughter of

Daksha; wife of Dharma; mother of Yogi and Manus (see Kratu).

KRODHA, KRODHAVASHA: (i) issue from the brows of Brahmā; (ii) Bairava god, (iii) a son of Mṛtyu; (iv) a daughter of Daksha; one of the wives of Kashyapa; mother of sharp-tongued monsters who devour flesh.

KRITIKĀS: (i) the Pleiades personified. The wives of the six Rāis who fell from grace for being unwittingly involved in an amorous dalliance with Agni and Shiva. Swāhā fell in love with Agni and knowing his infatuation for the wives of the Saptaṛsis, took their form and six times co-habited with him but she could not change into the form of Arundhati, the wife of Vasiṣṭha. When Swāhā in the guise of the wives of the Saptaṛsis was passing through the sky, some flying celestials saw them and talked about it with the result that their husbands divorced them. At the orders of Indra, they simultaneously nursed Kumara or Skandā who was therefore, called Kārtikeya, considered both as a son of Agni and Sūrya; (ii) wife of Soma, childless due to Daksha's curse.

KRITIVĀSA: a name of Shiva. Sati, created by Brahmā was given to him and a number of sons were born to her, all misshapen with crude form and generally called Rudras. Shiva on Brahmā's request did not procreate but became Śāhanu and Mahādeva.

KRUTAVARMAN: one of the last three surviving Kuru warriors who made a dastardly murderous attack at night on the Pāndava camp when all were fast asleep; later killed in a drunken brawl at Dwārakā.

KSHAMĀ: (i) a Brahmarākshasi; (ii) a Shakti; (iii) a daughter of Daksha, wife of Pulaha Prajāpati; mother of Kardama; (iv) wife of Kratu (see Kratu), (v) a goddess seated on a padmā sana, engaged in yoga; one hand holds the trishula and the other is in the varada pose.

KSHEMA: (i) son of Shuci and father of Suwpata; (ii) name of an Apsarā; (iii) of Durgā; (iv) son of Brahmaḍatta.

KSHEMAKA: a Rākshasā who made Benares desolate.

KSHEMAṄKARI: one of the nine Durgās; capable of giving health; one hand in varāḍa pose and the remaining three carry the trishūla, padma and a drinking vessel.

KSHANADACARA: arc night walkers, ghosts of evil character, goblins, Rākshasas

KSHETRA PĀLAS. Tutelary deities, 49 in number

KSHUPA: (i) a Rāsi in the palace of Yama; (ii) Prajāpati, son of Brahmā; the foetus fell from the head of Brahmā when he sneezed; (iii) son of Prasītiṅghī and father of Ikshwāku, (iv) son of Kṛṣṇa and Satyabhāmā

KUCAILĀ a poor Brāhmaṇa, classmate of Kṛṣṇa

KUHU: (i) daughter of Māyā, wife of Havishmanta, left him for Soma, (ii) one of the nine Devis serving Soma, (iii) a daughter of Angiras and Shradhā; wife of Dhātrū, mother of Sāya.

KUMĀRA: is Skanda or Subramanya, the god of war. Nursed by the six Kṛtikās at the same time: hence Kārtikeya (see Kārtikeya), commander of the celestial army in the Tārakāśura war; killed Tāraka; a son of Agni through Śwāhā; a son of Gangā by taking Agni's Garbha due to Umā's curse, hence son of Shiva. Fed by milk by the wives of the Saptarishis except Arundhati. Hari presented him with a fowl and a peacock; Saraswati a lute; Brahmā a goat; Shiva a ram; Agni a red banner, an emblem of the fire of destruction; wounded by Māyā in the battle of Tripuram (see Skaṇda); (iv) a Prajāpati.

KUMĀRAS: the four mind born sons of Brahmā who refused to procreate and thus remained pure, innocent boys. Their names are: Sanat-kumāra, Sanañṭa, Sanaka, Sanātana.

KUMĀRĪ: means a damsel, usually a name applied to Sītā or Durgā.

KUMĀRILA: an incarnation of Kārtikeya.

KUMBHAKARNI: a mud-born mother.

KUMBHAYONI, KUMBHA-SAMBHAVA,
KUMBHAJA: a name of Agistya

KUMBHĀN: a minister of Bāna; his daughter

Citrālekha was a companion of Uśa, Bāna's daughter.

KUMBHAKARNA: son of Vishravas by his Rākshasi wife Keshini; brother of Rāvaṇa; a monster who slept for six months at a time and remained awake for only a single day. Rāvana ordered him to wake up, killed by Rāma.

KUMBHINĀSHI. (i) a daughter of Bali, sister of Bāna, ill-treated Bāna's wife; (ii) sister of Rāvana, daughter of Sumāli and Ketumati, ravished by Madhu. When Rāvana attacked her husband Madhu, she requested Rāvana to forgive Madhu; later both became good friends

KUMUDĀ: a name of Yogamāyā, the goddess enshrined at Mānasā

KUNDALINI the goddess Durgā as a dormant energy. She is depicted as a serpent which on killing destroys the illusion of life and leads to liberation and also gives birth to the universe. When it coils round Shiva, the universe goes to sleep.

KUNTI: also called Prīthī and Pārśni was the daughter of a Yādava prince Sūra of Maṭhurā. A sister of Viśudeva; given for adoption by her father to his childless cousin Kuṇṭibhoja; married Pāṇḍu whom she chose at a Swayanivara. When still a maiden, Sage Durvāsā gave her a boon and she asked for a child to be born to her from Suryadeva, the sun god. Her child was born from her ear, therefore, named Karna. Being the son of a god, his birth did not touch her virginity. Still, to hide her shame, she cast him on the banks of the river Yamunā where he was picked up by a charioteer who brought him up as his own son (see Karna, Adīratha).

Kunti bore Pāṇḍu three sons: Yudhiṣṭhīra, Bhūmasena and Arjuna. These boys mythically were the sons of gods Dharmā, Vāyu and Indra respectively (see Indra, Arjuna). Since Pāṇḍu's other wife Mādrī committed sati on the funeral pyre of her husband, Kunti was a good mother to Mādrī's orphaned sons, Nakula and Sahadeva. At the end of the battle of Kurukshetra, she along with Dhṛitarāṣṭra and Gandhāri retired to a forest and perished in a forest fire.

KUNTIBHOJA: adopted Prīthī, daughter of Sūra (see Kunti).

KURKURA: a demon persecuting children.

KŪRMA-AVĀTĀR: Tortoise incarnation of Viśṇu; according to SHATAPATHA BRĀHMANA, to recover the precious articles lost in the deluge, Viśṇu assumed the form of a tortoise at the time of the churning of the ocean to recover amṛta, the back of the tortoise was used as a pivot for the mountain Māndara, which was used as a churning rod by the Devas and the Daityas.

KURU: an ancient king, son of Saṁsvarna and Tapati; the ancestor of the Kurus.

KUSHĀ: one of the twin sons of Rāma and Sītā; married Kumudvati, a serpent princess.

KUSHADHWAJA: son of Brahmāśūti Bhṛaspati; father of Vedavati, killed by Shaiśabhu in his sleep as he wished to have Viśṇu as his son-in-law (see Veḍavati).

KUSHANDĀS: a group of Pishacās with no ears, hair or cloth, only skin; fond of flesh; also called Kushanḍikas.

KUŚMĀNDINI: a goddess.

KUSUMAMODINI: the presiding deity of the Himalayas who kept watch over Śiva's harem while Umā was away on her tapas, so that no woman entered her apartments during her absence.

KUŚIKA, KUSHIKA: father of Vishwāmitra.

KUŚMĀ: goblin or an imp.

KUŚUMĀYUDHA: a name of Manmatha or Kāma-deva (see Kāma).

KUṢṭA: one of the Saptarśis frequently mentioned

in the R̄G-VEDA and elsewhere; often called Arjuneya or descendant of Arjuna; associated with Indra in his exploits of defeating the demon Suśna and winning the sun; defeated Smadibhā, Tugra, Vetasu; mentioned as being vanquished by Indra in the Anūgwa and Āyus; looked so much like Indra that his wife Indrani did not know which was her husband.

KUṢṭA AURAVA: son of Uru, murdered his domestic priest Upagu Sañśkravana; insisted on paying homage to Indra.

KUTUMBIKĀ: a mother goddess.

KUVERA (KUBERA) son of Viśhvāśa and Idāvīdā; wife Riddhi, son Nala-Kubera, also known as son of Pulastyā and son of Vaushravana; wife Bhadrī or Kaubri (Kauberi) is the daughter of the demon Mura, sons Nala-Kubera, Manigriva, daughter Meenākshi; shown as a white dwarf with a large belly, has three legs, 8 teeth and one eye; body covered with ornaments; looked amorously at Umā while doing penance on the Himalayas and as a result lost one eye; later practised austerities for 500 years and became a friend of Śiva, god of wealth; chief of Yikshas, Rikshas and Guhyakas, guardian of the northern quarter of the universe, brother of Rāvana and Shūrpanakha, his city Alakā is in the Himalayas, represented as a white man, deformed in body, his Vimāna is Puṣpaka, receives no worship, considered both as a brother and a friend of Śiva. With his nartavāhana attacked Kṛīva taking away the Pīrṇjī tree from Heaven but was defeated by Satyabhāmī; retreated in fear; presented to Kṛīva 8 treasures and his city; present at Umā's wedding; took part in Tārakāmīyā with the Devas; was prayed to by Kauśalyā to look after Rāma during his period of exile.

L

LAKSHMANA: son of Dāsharatha by his wife Sumitra, a twin brother of Śatrughna and a great devotee of his elder brother Rāmacandra, a part incarnation of Viśṇu with 1/3rd of the latter's divinity in him; married Urmilla, Sītā's sister;

had two sons Angada and Candraketu. Accompanied his brother Rāmacandra into the forest on his 14 years exile, served Rāma faithfully.

LAKSHMI: (i) also called Sn. is the god-

dess of beauty, fortune and prosperity; wife of Viśnu; mother of Kāma; arose out of the milky ocean when it was churned by the gods and the Asuras to retrieve amṛta; (ii) daughter of Daksha; wife of Dharmo Lakṣmi has an elder sister, Jyeśṭhā who lives in dung heaps, dark corners and where filth and dirt abounds A perfect understanding between the two sisters exists. If Lakṣmi visits a home where Jyeśṭhā is present, Lakṣmi will never make that as her abode As a consort of Viśnu, she appears with him in all his incarnations of human form: as Padmā or Kamalī when he was born as a dwarf, Vīmana Hṛiti; as Dharani, the Earth goddess when he was born as Parashurāma, as Sītā, the consort of Rāma-candra; as Rukmini when he came as Kṛīna She is depicted as wearing a bodice, and adorned with various ornaments, carries in her right hand a lotus flower, and in her left a bilva fruit When alone, she is shown as 4-armed, in the company of Viśnu, as 2-armed

LAKSHMI-NĀRĀYANA Viśnu worshipped in the company of his consort Lakṣmi. Nārāyana is another name of Viśnu

LALITĀ: Kālī; playfulness personified. Lalitā is shown as an amorous playful girl whose form is the universe; Durgā when 16 years of age; with 4-hands, carries a Shaṅkha in her left hand, and a fruit and a box of collyrium for the eyes in her right hands.

LAṄKĀ: the guardian deity of Laṅkā; appeared before Hanumān when he visited the city to find out Sītā's whereabouts; informed Hanumān that at the orders of Rāvana she guards the city of Lankā and said 'I am Lankā personified and to-day I shall kill you'. Hanumān said that he wished to see Laṅkā and took a formidable appearance. Seeing him she fell down. She had a boon from Brahmā that when she was defeated by a monkey, it would be the end of the Rākshasīs. Because of the abduction of Sītā by Rāvana, the city of Laṅkā was destroyed.

LAVA: one of the twin sons of Rāma and Sītā.

LAVĀNA: Rākshasi, son of Madhu and Kumbhīnashi, nephew of Rāvana; inherited from his father an invincible trident presented to him by Shiva. He was surprised by Shatruघna when he was without this weapon and killed.

LINGA: the male generative organ, the symbol of Shiva.

LOKAPĀLĀS gods or guardians of the cardinal points of the compass These are (i) Kuvera or Vaishravana, the chief of the Yakshas, good or evil genii, reigns over the northern regions; (ii) Virocchaka in the sovereign of the south. His subjects, the Kumbhandis are pot-bellied gnomes with short limbs, (iii) Dhṛitarāṣṭra in the east leads the Gandharvas who are celestial musicians; (iv) Virupāksha in the west is the king of the Nagas, who lived in fabulous palaces at the bottom of lakes

LOLA: an Asura, father of Miḍhu.

LOPA-MUDRA Agistya Muni fashioned a girl by taking the most beautiful parts of all animals and this child he introduced into the palace of the king of Vidarbha who brought up the child as his own daughter. When the child grew up into a beautiful maiden, Agastya demanded her hand in marriage. The king was loathe to give her in marriage to an old man but fearing the muni's wrath, he agreed to the alliance. Lopamudrā was so named because she was fashioned by the loss (Lopa) of the most beautiful parts of animals (see Agastya).

LOMAPĀDA, ROMAPĀDA: King of Āṅga; father of Śāntā; gave his daughter to Rāya-shringa (see Rāya-shringa).

LRĪS: wife of a Daitya; mother of the Dānavas; mother of the cow of plenty.

M

MADA: followed Satī going to Daksha's sacrifice.

MADANA: (i) a name of Kāma, the god of Love, created by Brahmā when he looked at Mahālakshmi after praying to Janardana was given the flower dart and the sugarcane bow; Hari blessed him with all conquest and no defeat (see Kāma); (ii) Shiva. (iii) a Shakti

MĀDHAVA: a name of Viṣṇu in his incarnation as Kṛṣṇa.

MĀDHAVĀ: an Apsarā sent by Indra to destroy the Tāpas of Viṣṇu.

MĀDHAVĪ: (i) a name of Lakshmi; (ii) Yogamāyā; (iii) Subhadrā, (iv) a varna Shakti; (v) daughter of Yaśā (see Gālava), (vi) Dākshayani, (vii) one of the Matriś attending on Skandī.

MADHU. (i) son of Khāsa and a Rākshasa; a demon slain by Kṛṣṇa; (ii) son of Kṛṣṇa (iii) a Marici god; (iv) a mind-born son of Viṣṇu, along with Kaitabha shook the lotus stand of Brahmā in the navel of Viṣṇu; (v) Shiva.

MADHU-KASĀ. the grand daughter of the Maruts, daughter of the Vasus; mother of the Ādityas, considered as the centre of immortality.

MADHUSŪDANA. the name of Kṛṣṇa for having killed the demon Madhu.

MADIRĀ: (i) the goddess of wine, another name of Vārum, wife of Varuna; came out of the churning of the ocean of milk, (ii) one of the wives of Viśudeva; mother of Nakula and other sons, (iii) a queen of Kṛṣṇa.

MADRĀ: (i) one of the ten wives of Atre, mother of Soma, (ii) a daughter of Apsarā Ghṛtāci and Bhadrishwa, (iii) one of the ten daughters of Raudriśwa.

MĀDRI: (i) second wife of Pāṇḍu; sister of the king of Madra, mother of Nakul and Sahadeva but

mythically they were the sons of Ashwins Nīsatya, and Dīpta. Pāṇḍu was cursed to die when he consummated his marriage (see Kṛṣṇa). To avoid premature death, he and his wives Kuntī and Mādrī led the life of Brahmacāri. One day Mādrī tempted him to break the vow and when afterwards the curse took its effect and Pāṇḍu died, Mādrī committed Satī on his funeral pyre (see Pāṇḍu) (ii) wife of Kṛṣṇa.

MAHĀBHOGAPĀTĪ: the great snake which is the Lord's (Viṣṇu) bed on the dark waters.

MAHĀBALI. the dwarf Bali.

MAHĀBALA: a Kinnara gana; horse faced.

MAHĀDEVA. (i) a son of Pushpotikā and Vishrāvan, a Dīnava; (ii) a leader of Shiva gana, ordered by Shiva to fetch Parashurāma to help the Devas in their war against the Asuras, especially to fight Sura, (iii) a name of Shiva, means the great god; presiding deity of the moon; drink Soma; claimed Bhṛgu as his son; stopped the mind-born creatures of Daksha from growing, (iv) symbolised by the phallus, the male organ of generation from which flows the seed of life, wife is Rohini, the ambrosia, son Budh, the planet Mercury. When he was sporting with Umā for 100 years and still she did not conceive, the gods led by Brahmā, requested him to produce a son who was valiant enough to kill Tākāsura. The seed of Mahādeva was so powerful that no woman could bear it in her womb and he threw his seed on earth. This seed was carried by Gangā, personified as the river Ganges and deposited in a forest of reeds and thus was born Skanda (see Skanda).

MAHĀDEVĪ: a name of Devi, the consort of Shiva; a name of Lalitā as originated from the Agmuktiā of Indra; gods propitiated her to get rid of Bhīṣma, the goddess enshrined at Shiligrāma, (see Lalitā.)

MAHĀDRUMA: (i) a son of Bhavya of Shakta

dwipa; (ii) a Kinnara with a human face.

MAHĀKĀLA: (i) a Ganeshwara, an attendant of Shiva, with Mahākāli engaged in the service of Lalitā as one of her guardsmen; (ii) a name of Shiva in his destructive character.

MAHĀKĀLI: a varna shakti; a mud-born mother, born out of the wrath of Shiva; is of dark colour; also known as Mahāmīyā, Kshudrā, Trīśī, Niṣṭhā, Trīśī, Ekavīśī, Kālārātri, Duraṇḍayā. She has tusks in her mouth and carries in her four hands the khadga, khetakī, pātra, kapala; wears on her head a garland of skulls or she carries the cakra, sankha, gaḍī, a pitcher, a pestle, ankūśī, pāsha and a vajra

MAHĀLAKSHMI. Durgā, thirteen years of age.

MAHĀMĀLI. commander-in-chief of Khara, attacked Rāma with his armies

MAHĀMĀRI. Durgā as the universal destroyer

MAHĀNĀDA: (i) an Asura residing in Tatwalam; (ii) a name of Vighneshwara

MAHĀNĀDA: a mother goddess.

MAHĀNĀBHA: a son of Hiranyaksha; followed Viṣṭa in his battle with Indra.

MAHĀNETRAS: a Kinnara gana; horse faced.

MAHĀRSI, MAHĀRSIS: mud-born sons of Brahmā, seven in number.

MAHĀSENĀ: a name of Kārttikeya as the god of war, the great captain.

MAHĀHASHIKA: originated from the Virya (semen) dropped by Shiva in his embrace of Mohini (see Mohini).

MAHĀVIRA: Shiva, the courageous.

MAHESHWARA: an aspect of Shiva, worshipped for intellectual achievement.

MAHESHWARI: name of Lalitā, 4-armed; two arms carry shūla and akshamāli, and two in the abhaya pose; colour is white.

MAHEÑDRA: a name of Indra.

MAHIŚĀ, MAHIŚĀSŪRA: (i) an Asura killed by Skandha; (ii) a demon killed by Candi or Durgā. An Asura son of Māyā residing at Rasīcīla; was present at Tātaka's coronation; fought Kuvera, defeated Nṛtu and Varuna; released Kujambha from the noose; by throwing snow and wind he went to disable the Asuras when Kālanemi created a glowing fire by Māyā and removed the snow and wind, found Mathana; vanquished by Janārdana, sent his Shula against Janārdana and Shakti against Garuda when Janārdana repelled him and said 'you are to be killed by a woman', killed by Durgā (see Mahiśasuramardini), (iii) born as Surabhu; buffalo as the riding animal of Yama and Vāruṇi; its flesh meant for Śteśāda.

MAHIŚASURAMARDINI a goddess born from the collective energies of all the gods. Once a war took place between the gods and antigods led by Indra and Mahiśā respectively. After a prolonged conflict, the antigods won and Mahiśā started ruling the three worlds. The gods then guided by Shiva and Viśnu, concentrated their energies which coming out of their mouths as flames, united into a blazing fire. Out of this fire was formed a goddess. The various parts of her body were formed from different powers of various gods. Her head was formed from the power of Shiva; her hair was formed from that of Yama; her arms of Viśnu's power; her breasts of moon's; her waist of Indra's; her feet from Brahmā's power; from Kubera the nose from Prajāpati the teeth; from Agni the eyes; from Sañdhivā (twilight) the brows; from Vāyu the ears. When this goddess emerged from the fire, each god handed her his weapon.

This goddess, also called Durgā, defeated the Mahiśā-Asura while riding upon a lion. Mahiśā took many forms to fight her and ultimately took the shape of a buffalo which is the symbol of death. The goddess restored law and order and getting rid of the anti-gods, restored heaven to gods (see Mahiśā, Kāli).

MAKARADĪPWAJĀ: Madana, the God of Love with Makara (Makara) as his standard.

MAKHĀ: means cheerful, vigorous, active, restless, an epithet of Maruts.

MALADĀ: (i) one of the ten wives of Atri; (ii) a daughter of Bhadrishwa and Apsarā Ghṛtācī.

MĀLLI: son of Sukesh and Devavati; propitiated Brahman and got the boon of long life; started committing atrocities on Devatas and Asuras; married Vasudhā, the daughter of Narmadā; at the instigation of Mālyavān, he vowed to kill all the Devatas who wanted Viśnu to kill the Asuras; wounded Garuda in a fight; killed by the Sudarshana Cakra of Viśnu.

MĀLĪNĪ: (i) a Shakti, a mud-born mother; (ii) a Rākshasi, mother of Vibhūṣaṇa, (iii) wife of Priyavrata; of Ruci; mother of Manu Raucya; wife of Prasenajit; wife of Sweta-Karna, (iv) one of the Mātṛis attending on Skandha; (v) assumed name of Draupadi while residing in the palace of king Virata.

MĀLYAVĀN: a Rākshasa chief; maternal grandfather of Rāvana; advised Rāvaṇa to return Sītā to Rāma; son of Sukesh and Devavati, married Suśānta, the daughter of Narmadā; sided with Vibhūṣaṇa.

MAMATĀ: wife of Uṭathya (Ujjyo); mother of Dirghatāmas; was ravished by her brother-in-law Bṛhaspati and carried away by Varuna (see Varuna). When Bṛhaspati raped Mamatā, the child in her womb objected and he cursed the child with perpetual darkness for his objection. The child was born blind and called Dirghatāmas; was abandoned by Mamatā as she feared the wrath of her husband (see Uṭathya, Bṛhaspati, Dirghatāmas, Bhāradwāja).

MANA: (i) a sādhyā god; (ii) a Tuṣita god; (iii) a son of Shatarūpī.

MANASĀ-DEVI: daughter of Kashyapa; also believed to be the daughter of Shiva; sister of the serpent king Sheśa; married sage Jaratkārū; has special powers to counteract the venom of snakes; a goddess of snakes.

MANASTĀLA: the lion on which goddess Devi rides.

MAÑDALA: gate keeper of Surya.

MAÑDAPĀLA: a sage who despite of practising austerities and penances, went to hell after his

death because he had died childless; reborn as a bird Sarangika and by Jaritā, his bird wife had four sons.

MANĀDKIRNA: a munī residing in Dañdaka forest; Agni and other gods frightened at his severe penance and austerities, sent 5 chief Apsarās to spoil his penance; with the power of his penance, the munī attained youth and lived with the Apsarās in a palace built in the Pancaprastha Sarovar.

MANĀKINĪ: is Gangā personified

MĀNDAVI: daughter of Kushadhwaja, a cousin of Sītā, wife of Bharata.

MĀNDAHĀS: three crore (30 million) Rākshasas who attack the rising sun and are disarmed by the Sandhyā worship of gods and by the chanting of the Gāyatri by the Brahmanas.

MĀNDHĀTRI: a king, son of Yuvanashwa; had no son and was unhappy; the holy sages instituted a religious rite to procreate progeny for him. One night they placed a consecrated vessel of water upon an altar as a part of the ceremony. Yuvanashwa felt thirsty at night and drank this water which was endowed with prolific energy and conceived a child that came forth from his right side. The sages were worried who would suckle the child. Indra appeared and gave his finger for the child to suck. This child was named Māndhātri. He grew up and had 3 sons and 50 daughters, married his fifty daughters to sage Saubhari (see Siubhari).

MANODODARI: (i) the favourite queen of Rāvana, mother of Meghnād, (ii) a daughter of Māya and Rambhā

MĀNGALĀ: (i) a servant maid of Pārvati; (ii) a goddess enshrined at Gangā, a mother goddess; (iii) Gauri; (iv) Lakshmi

MĀNGALA: (i) son of Shiva and Earth; identified with Kārtikeya, the God of War; (ii) Planet Mars.

MANIMĀT, MANIMĀN: a Yaksha devoted to Lalitā; followed Sati going to her father's sacrifice; seized Bhṛgu at Daksha's sacrifice.

MANMATHA: the God of Love (see Kāma, Madana), identified with Pradyumna; a minor incarnation of Viṣṇu

MANONMANI. Dēvi with blue or black complexion and has a large face; carries the kapāla and the khadga, bestows wealth on her votaries and terrifies their enemies

MANORAMĀ: an Apsarā

MANTHARĀ: a woman attendant of Kaikeyi, the third wife of king Dasharatha. Mantharā gave evil counsel to Kaikeyi with the result that Rāmacandra had to go into exile for 14 years (see Kaikeyi)

MANU. (i) the fourteen mythological progenitors of mankind. Each Manu rules over the earth for a period of one Manwantara. The first Manu was Śvāyambhuva who instituted the code of Manu which is the basis of the Hindu society. He sprang from Śvāyambhuva, the self-existent, i.e. Brahmnā. Brahmnā divided himself into two, a male and a female. The male was Virāj from whom the ten Prajāpatis or progenitors of mankind called the ten Mahāśis were produced; (ii) name of a Prajāpati, son of Vibsvan, father of Ikshwāku; (iii) daughter of Daksha; wife of Kashyapa; mother of Brāhmaṇi, Kṣaṇṭiyas, Vaishas, Shuḍras

MARA: an Asura

MĀRICA: son of Rākshasa Tāraka; interfered with the sacrifice of Vishwāmitra but Rāma prevented him by discharging his weapon against him which sent him 100 yojanās out to the sea; a minister of Rāvana, assumed the form of a golden deer and approached the hermitage of Rāmacandra. Sītā, seeing the golden deer, expressed a wish to possess it. Rāma went in pursuit of the deer and in his absence, Sītā was abducted by Rāvana (see Rāvana). Mārica was killed by Rāma and he resumed his Rākshasa form after death; a Prajāpati, became a Rākshasa by the curse of Agastya; connected with the Maruts.

MĀRICI: a mind-born son of Brahmnā, born with Nācada; father of Kashyapa; married Kuti, a daughter of Kardama; the chief sage of Vena's reign, responsible for punishing Vena; praised Shiva to destroy Tripuram.

MĀRĪŚĀ (MĀRĪSHA): daughter of Sage Kandu and Apsarā Premlocā who had been sent to beguile the sage as his austerities and devotions had started worrying Indra. Realising his voluptuous delusions, Kandu drove away Premlocā from the hermitage. On the way to her celestial abode, Premlocā wiped the perspiration from her forehead with the leaves of the trees she passed by. This perspiration was the child she had conceived from the sage. The trees received the perspiration as living dew, the wind collected the dew into one mass and Soma, the moon nurtured the dew into a lovely maiden who was named Mārīśā, also called the daughter of Soma; given in marriage to the 10 Prācetas brothers for the generation of Daksha (see Kandu, Premlocā, Prācetas)

MĀRAKA. an Asura, one of the four sons of Shukra, a tutor of Prahlāda, sent by Shukra to help the Asuras but he joined the camp of Devas, the latter offered him a place in the sacrifice

MĀRKAÑDEYA: a Brāhmaṇi, author of MĀRKAÑDEYA PURĀNA, firm in his vow of celibacy; saw Purūṣa sleeping on a leaf of Vatavṛksa (*Ficus bengalensis*). Indra sent the God of Love and Apsarās to disturb him but in vain.

MĀRTTĀNDA: the vedic god of Sun; the 8th child that Aditi discarded (see Aditi).

MĀRTYAMUKHA: a combined figure of a man and an animal.

MĀRUTĀ: the God of Wind; appointed father of Bhima; with Agni appointed to destroy the Asuras; Soma escaped to the ocean; Indra ordered them to dry up the Ocean and they refused to incur this sin, hence were cursed to be born on earth; did so in one body as Agastya.

MĀRUTS: are the storm gods; born of Diti and Kashyapa; friends of Indra. They are armed with lightning and thunderbolts and ride on the whirlwind. Their number and stories connected with their birth vary considerably. Indra with his thunderbolt dashed the unborn son of Diti into 49 pieces and later in compassion converted them into Maruts. Their name sprang from the word 'Mī-rodih' (weep not), the words with which Indra addressed them. Another version of the

same story says that after Indra had dashed Diti's unborn son into 49 pieces, Shiva and Parvati saw them in their great pain and Parvati asked Shiva to transfer the lumps of flesh into boys. Shiva made them into boys of like form and age and presented them to Parvati as her sons and since then they are called as the sons of Rudra (see Diti); gods of the Vaivaswata epoch; descendants of Manu Vaivaswata; Indra being their overlord; requested Soma to give up Tārā to Bhṛaspati; nourished Bharadwāja abandoned by Māmatā and gave him to Bharata as his son (see Bharadwāja); helped Indra in the heavy downpour on Nandavraja, went with the gods to Dwārakā to request Kṛṣṇa to return to Vai-kuntha.

MĀRUTI: Hanumān as the son of Māruṭa, the God of Wind.

MĀRUTŪVATI: a mind born daughter of Brahmā, one of the 10 wives of Dharmarāja; mother of Miruts.

MĀTALI: Charioteer of Indra; attacked by Jam-bha in the Devāsura war, went to Rāmacandra's aid in his battle with Rāvaṇa.

MĀTĀNGA: a Rāja in whose hermitage Shabari lived.

MĀTĀNGI: a daughter of Kroḍhvaṇḍ and Kash-yapa; mother of elephants

MĀTRAS, MĀTĀRAS. (i) the divine mothers, mother goddesses present in Varuna's sacrifice, nine in number, (ii) Mātāras created by Rudra to vanquish Andhaka Asura, felt hungry and thirsty and asked Shiva for food; the pangs of hunger were so great that they ate of the worldly beings; Shiva then thought of Nṛsiṁha and praised him and the latter created a number of mother-goddesses to overpower them. All of them were blessed to be divine beings and help people to tide over difficulties when they would be remembered and prayed to; seven in number. (see Sapta-mātrikas)

MĀTSYA: (i) the Fish incarnation of Viśnu born to save the earth from a deluge. Once Manu Satyavrata found a fish in his waters of ablution. As he was going to throw away the fish, the fish spoke to him in a human language and asked

for asylum from the bigger fish in the river. Manu put the fish in a pot but soon the fish outgrew the pot. He then put it in a pond which also the fish outgrew. The fish was then deposited in a river and finally into the ocean. By now Manu Satyavrata had realised the divine nature of this Fish. The Matsya warned the Manu of an impending deluge and asked him to build a big ark, put the seven Mahā-Rājas in it, along with the seeds of all creatures and when the deluge occurred, to tie the ark, using the serpent Vāsuki as a rope to the horn of the Fish. Thus done, the Matsya propelled the ark through the rising waters, to the Himāvat range and to safety. Viśnu incarnated himself as Matsya, also to recover the VEDAS which had been stolen by the Asura Hayagrīva, (ii) a king, son of Vasu Upacara; born when the seed of the king fell into the river and was drunk by Matsya Ādrikā who was an Apsarā in a former birth (see Ādrikā).

MAUNEYES. (i) sons of Kashyapa, 60 million in number; dwelt beneath the earth and over-powered the Nāgas, (ii) class of Gandharvas.

MĀYĀ. (i) the architect of the Asuras; father of Mandodari, Rāvana's wife, afraid of Rāvana, he wanted to make friends with him; once Rāvana was praying in the forest when he saw Māyā with his daughter Mandodari. Māyā had once lived with the Apsarā Hemā and after giving birth to this girl, Hemā had left Māyā. Māyā built three aerial cities of gold, silver and iron for the protection of the Asuras and constructed the divine Sabhā. Being the Lord of Tripiṭa, he took part with Bali in the Devāsura war and fought with Vishwakarman, constructed a tank of medicinal waters to make the dead live and restored Viñdhuyumāli to life. Knowing of this immortalising fluid, Brahmā and Hari drank the whole of it. Shiva directed his arrows against the three cities and killed the Asuras and destroyed the three cities. Viñdhuyumāli and Tāraka were killed, but Māyā was let off, (ii) an Asura architect and a contemporary of Kṛṣṇa. His son enslaved the gopas and hid them in a cave; Kṛṣṇa rescued them. Freed from the forest fire of Khaṇḍava by Arjuna, he erected a Sabhā for the Pāṇḍavas where Yudhyodhana mistook a floor for a sheet of water and had a nasty fall; (iii) an Asura, Lord of Tala-atal region; won the grace of Shiva and attained Moksha. A follower of Vyāsa in his battle with Inṣṭa, wife Rambhā.

MĀYĀ, MĀYĀVATI: (i) illusion and unreality of worldly things personified as a female deity; identified with Dēvi; also called Māyādevi and Mahāmāyā; (ii) the superintendent of the kitchen of the demon Sañibara; discovered Pradyumna in the belly of a fish, brought him up and later married him. Since Pradyumna, the son of Kṛṣṇa is the embodiment of Kāma, the God of Love, she, his wife is identified with Kāmadeva's wife Rati (see Pradyumna); (iii) sometimes regarded as a daughter of Anpiṭa and Nirpiṭa, or Nikṛti and mother of Mṛityu and as a daughter of Adharma; (iv) Lakshmi.

MĀYĀVIN. A Rākshasī, son of Dundubhi, enemy of Bāli, challenged Bāli to a fight at midnight but got frightened on seeing Bāli and Sugrīva and hid in a cave, killed by Bāli.

MĀYUS the Kimnarās

MEDHĀ: (i) a daughter of Daksha, wife of Dharmā, mother of Smṛti, (ii) a kālā of Brahmā, (iii) a Shakti

MEDHĀTITHI a vedic Rāti; carried to heaven by Indra in the form of a ram because the gods were pleased with his austerities.

MEGHANĀDA: (i) Rāvana's son, (ii) a name of Vighneshwara

MEGHAVAT, MEGHAVĀHAN: (i) a Dānavā; (ii) a name of Indra; served as calf when the gods milked the earth; as Vāyu or wind mixed up the garment of girl playing in a pleasure garden, especially those of Sharṇūsthā and Devayāṇi (see Devayāṇi); wife Shaci (see Indra).

MENĀ, MENAKĀ: (i) wife of Himāvat; mother of Umā and Gaṅgā, (ii) an Apsarā sent to seduce Vishwāmitra; mother of Shakuñtā; was asked along with Urvashi and Rañibhā to dance in the Sabhā of Hiranyakashipu; (iii) a mund-born mother (see Vishwānuta, Shakuntalā).

MERU-SĀVARNAS: (i) the 9th, 10th, 11th and 12th Manus who are the mind engendered son of a daughter of Daksha by himself and the gods Brahmā, Dharmā, Rudra; (ii) father of Mena, the Hūmālaya mountains. Viśnu, in his Vāmana avatār placed his second foot on Mt Meru.

MINJIKĀ: sprang from the seed of Rudra which was spt upon a mountain; worshipped by those desiring offspring

MINJIKĀ a female Minjika.

MISRAKAS an Apsarā; Bharadwāja asked her to welcome Bhīratasena; danced before Bharata

MITHU son of Nimi, father of Janaka, born out of his father's dead body when it was churned.

MITRA means friendship and solidarity, son of Aditi, one of the Ādityas, associated with Varuna Varuna rules the earth by night and Mitra by day His and Varuna's seed fell on seeing the celestial nymph Urvashi and from that were born Agastya and Vasītha (see Agastya), acted as milkman of the Devas to milk the cow earth when Rudra was calf, encourages the pious and virtuous and punishes the sinful, make men abide by their promise and associate together, possess the virtues of comradeship, truthfulness, honesty, sacredness of the word given and code of honour; enemy of violence and quarrels His three sons by his wife Revati (Prosperity) are: Utsarga (Impulse), Arīṣṭa (Ill-omen) and Pippala (Pleasure).

MODGALA: a Brāhmaṇa; on the death of Dasharatha, asked Vasītha in the Rajya Sabhā to appoint another king

MOHINI: (i) the 13th avatār of Viśnu; took this form to delude the Asuras and deny them a share of the amṛta that was churned out of the ocean of milk; reappeared in that form before Śhiva, at his request (see Hari-Hara); (ii) a Shakti

MRTYU: (i) Yama, the God of Death, born out of Brahmā, (ii) a mind-born mother.

MRGI: daughter of Kashyapa and Kroḍhavasha; mother of deers, antelopes etc

MUCKUNDĀ, MUCUKUNDĀ: a son of Māndhātā (Māndhātā); assisted gods in their wars against the Asuras and was granted a boon of uninterrupted sleep adding, that whosoever disturbed his sleep would be burnt to death. He slept in a cave where Kṛṣṇa led his fcc Kālayavana, who because of this was burnt to death (see Kālayavana) Kṛṣṇa appeared before Mucukundā and informed him of his being an avatār and the purpose of his incarnation.

of Kañisa employed for preparing perfumes. Kṛṣṇa and Balarāma once asked her for the perfumes and she gave it to them. Pleased with her, Kṛṣṇa cured her deformity and made her a lovely maiden, and also called Trivakrā.

NAIRTAS, NAIRITTYA: imps, goblins or Rākshasas; sons of Revati and Pūtanā; followers of Kubera; overlord Skanda; give trouble to babies; belong to the South-West quarter.

NAKSHATRAS: 27 daughters of Daksha married to the moon, lunar asterisms.

NAKULA: fourth son of Pāṇḍu by his wife Mādrī; mythologically the son of Ashwin Niśatya; twin brother of Sahadeva, trained by Drona in the art of managing horses (see Mādrī).

NALA: (i) the king of Niśada, husband of Damayanti, (ii) a nephew of Hitanyakashipu, (iii) a vānar chief.

NALA-KÜBERA: a son of Kuvera and Rddhi; an attendant of Rudra; with his brother Manigriva, sported naked with the maidens in the river Gaṅgā. Nārada saw this and cursed them to become Arjuna trees (Terminalia Arjuna) for a 1000 divine years till Kṛṣṇa redeemed them (see Kṛṣṇa), cursed Rāvana to die if he seduced any woman because he had ravished his wife Rambhī (see Rāvana).

NAMUCI: a son of Vipracitū, the Lord of the Asuras; a nephew of Hitanyakashipu; sided with Bah at the Devāsura war; Indra had once given him a boon that he would not be killed by day or by night, with a wet or with a dry thing, as the demon had spared his life when he had conquered the Asuras. But when Namuci's atrocities increased, Indra beheaded him at twilight which is neither day nor night and with the foam of water which is considered neither wet nor dry.

NĀNDĀ: (i) means joy, delight, happiness; a cowherd married Yashodā; brought up Kṛṣṇa as his own son (see Kṛṣṇa); (ii) name of Yudhiṣṭhīra; (iii) a Nīga; (iv) an attendant of Daksha; (v) son of Dhṛitarāṣṭra.

NĀNDĀ: Devi, born from the pleasures of Bhāradwāja; 4-armed, white complexioned, sits on an elephant (see Mahisūsuramardini). One hand is

in the varāda pose the other in the abhaya pose. The third and the fourth hand carries a lotus and an aṅkuṣha or a khadgi and a khetaka.

NAÑDANA: a messenger of Vasītha; sent to bring back Bharata from his maternal uncle's home after the death of Daśaratha.

NANDI: Shiva's bull, the son of Kashyapa and Surabhi, guardian of all quadrupeds; accompanied the Tāṇḍava dance of Shiva with music; joy personified as daughter of heaven or as wife of Kāma.

NĀNDINĪ: the cow of plenty born to Surabhi; belonged to Vasītha.

NANDIŚHA, NANDIŚHWARA, NANDIN: (i) a title of Shiva. According to a legend in the RAMĀYANA, Rāvana went to the Śāravana, the birth place of Kārtikeva. On the way he came across a dwarf of formidable appearance, dark coloured and with the face of a monkey. The dwarf asked Rāvana not to proceed further as Shiva was sporting in the mountains and not even a god was allowed to pass. Rāvana asked contemptuously who Shiva was and laughed at the monkey face of the dwarf. At this insult, the dwarf, who really was Shiva in disguise, cursed Rāvana to be destroyed by a host of monkey faced beings. At this threat, Rāvana pulled up the mountain where Shiva was and thus created a terrific quake which frightened Pārvati and she clung to her husband Shiva in anger pressed his big toe down and crushed the mountain which held fast the arms of Rāvana who uttered a terrifying cry which shook all creation. Rāvana on the counsel of his friends started propitiating Shiva and did so for 1000 years; (ii) an attendant of Skandī; son of Silāda.

NĀRA: (i) a god or Ṛṣi connected with Niśatya with whom Arjuna is identified; (ii) Shiva; (iii) Gaṇḍharvas.

NĀRADA: (i) a Devāśū; son of Parameiśhin, considered as one of the Prajāpati; various stories connected with his birth; son of Kashyapa and one of Daksha's daughters; inventor of the Veena; the chief of the heavenly musicians; mainly associated with Kṛṣṇa; forewarned Kāmīsa of his death at the hands of Kṛṣṇa; (ii) son of Viśwāmitra; many legends connected

with him; cursed by Brahmā to lead a life of sensuality and subjection to women and to be an eternal wanderer; prayed to by Kaushalyā for the safety of Rāma during his period of exile. Married Sāriyā. He and his nephew Parvata cursed each other and Nārada for a while had the face of a monkey and Parvata could not enter heaven. Later the two compromised and withdrew their curses. Once Nārada advised Daksha as he wanted to take part in the work of creation. Daksha wanted to curse Nārada but Brahmā and other divine sages pacified him and said that Nārada would be born as a son of one of his daughters. Nārada desired to know from Viśnu the greatness of his powers of illusion. Viśnu took him to a lake and asked him to take a bath in it. The bath transformed Nārada into a female who married King Tāladhūja and had many children by him. Later Nārada was brought back to his normal self.

NARAKA: son of the Earth and Vipracitti, an Asura, nephew of Hiranyakashipu, earned away the ear-rings of Aditi and the umbrella of Varuna to Prāgjyotiśa; demanded the Airāvata of Indra; Kṛṣṇa at the request of the gods killed him and recovered the jewels; took away the ladies belonging to kings and saints to his heaven. These women were later taken by Kṛṣṇa as his wives but were in fact Apsarās (see Kṛṣṇa); (ii) son of Kashyapa and Kalka

NARAKĀSURA Born of Hari in his Boar incarnation when he raised the Earth, hence son of Earth; an Asura friend of Kamsa (see Narakā)

NARA-NĀRĀYANA two Rāis, sons of Dharmā and Ahīnsā or Mūrnī, a daughter of Daksha. Their penances and austerities alarmed Indra and he sent celestial nymphs to disturb their devotions. Nārāyaṇa also called Satyadhīpti took a flower and put it on his thigh and it became a damsel who far surpassed all the heavenly nymphs in beauty and charm. She was named Urvashi, because she was produced from the thigh (Uru) and was sent to Indra's heaven along with the other nymphs when they returned to heaven (see Urvashi)

NĀRĀYANA: (i) an appellation of Viśnu, the original first man, so called because Nara (waters) were his first place of motion. (ii) an incarnation

of Viśnu born to Dharmā and Murti. Urvashi was born of his thigh. (see Urvashi).

NARMADĀ: (i) an Apsarā who married her three daughters to Mīlyavāna, Sumāli and Māli respectively; (ii) Narmadā river personified as a water spirit or deity.

NARTAKĀRI: Shiva, the one who keeps the world rhythm

NĀSATYĀ one of the twin Ashwins, a son of Mārttāndī or Surya, father of Nakula and Sahadeva, visited the hermitage of Cāvana and tried to seduce his wife

NATARĀJA Shiva, the Lord of the dance.

NAVADURGĀS Durgā worshipped in the form of nine figures, one seated in the middle and eight in positions corresponding to the eight points of the compass.

NAVAGRAHAS. the nine planets Surya, Caṇḍra, Bhaumā, Budhā, Shukra, Bṛhaspati, Śani, Rāhu and Ketu

NEMI (i) a Rākshasa asked by Bali to refrain from battle with Viśwā, Viśnu's avatār, (ii) a Sutapa god, (iii) son of Ikshwāku, a righteous king, cursed by Vasīṣṭha to lose his body.

NETRA a leader, (i) a son of Dharmā, father of Kuntī, (ii) son of Sumāli.

NIDĀGHA a Brāhmaṇa, son of Puhistya; disciple of Rābhu, received divine knowledge and obtained final liberation, initiated into jñāna by Rābhu

NIDRĀ: sleep produced at the churning of the ocean, a female form of Rudra. At the request of Brahmā, Indra took her with him when he visited Sita in Laṅkā. She put all the Rākshasās to sleep and left Laṅkā with Indra

NIGHNA. a son of Anamitra, father of two sons Pranava and Shatrājīt

NIKĀŚĀ. mother of Rāvana and carnivorous imps called Pishṭāshuns

NIKSHUMBHĀ: a consort of Surya.

NIKUMBHA: (i) son of Kuñbhakarṇa, a Rākshasā who fought against Rāma. From Brahmā he had received the boon of only dying at the hands of Viñu; killed by Rāma; (ii) son of Bala; (iii) a Brahmarākshasa; (iv) a Ganesha who appeared in a dream to a Brāhmaṇa and asked his worship to be conducted at the city gates.

NILĀ: (i) son of Agni, a monkey ally of Rāma, (ii) a Pāñdava warrior killed by Ashwathālman, (iii) a Rākshasa resident in Sutalam; (iv) one of the five sons of Yadu.

NILĀ: (i) a daughter of Keshini, a low type of Rākshasi, gave birth to Kshudra Rākshasas of the Nila clan, (ii) also called Kamalā, is a consort of Viñu, holds a Veena and a Lotus

NILAKANTHA an epithet of Shiva as his throat was blue. To save the creatures from extinction, he swallowed the poison Kālsktita produced at the churning of the ocean of milk. Pārvati got alarmed for his life and held his throat and the poison stayed there and turned his throat blue.

NILAKANTHĪ: one of the nine forms of Durgā, bestower of wealth and happiness, four armed, carries the trishula, khetaka, a drinking vessel and the fourth hand is in the varada pose.

NIMI: (i) 12th son of Ikshwāku; solicited the service of Vasiṣṭha for performing a sacrifice; Vasiṣṭha asked Nimi to wait till his return from Indra's sacrifice. But Nimi got the sacrifice done without waiting for Vasiṣṭha. Finding this on his return, Vasiṣṭha cursed Nimi. Nimi in turn cursed the sage and cast off his body. The body was preserved for seven days, after which the sages requested the gods to restore the body to life but Nimi refused to return to the bondage of his body. The gods suggested that Nimi should live in the eye-lids of all beings but the sages were afraid of anarchy if this happened and churned the body of Nimi for a son and thus was born Janaka Vaideha; (ii) a commander of Tāraka's army, had a chariot of elephants; found out that the Sun-god was making the Asuras look like the Devas and thus getting them killed; threw darts on Janārdana; sent Cakra against Kṛṣṇa; fought with Dikpālakas, Kṛṣṇa and Indra; (iii) son of Dattātreya; (iv) son of Dañḍapāṇi, (v) a Dīnava.

NIPUNAS: a group of Pishācas with hanging ears, eye-brows and noses, dark brown in colour; move both visibly and invisibly.

NIRGUNĀ: Shīvā, a goddess, devoid of attributes, personalised energy of Shiva.

NIRRĀTA: Lord of Elves, ghosts and night wanderers, worshipped to gain victory over their enemies, Nairitas are the descendants of Nirṛti attached to Kuvera

NIRRĪTI (i) death personified as a goddess, a Vedic goddess presides over decay, disease, dissolution and death, arose from the churning of the ocean of milk before Lakshmi arose and therefore, her elder sister She lives in the sacred Fig tree and every night Lakshmi visits her. Wife of Adharma mother of Mṛtyu, Bhaya, Mahābhaya. To her realm belong dice, women, sleep, poverty, disease and troubles

NIRRĪTI (i) one of the eleven Rudras with sword; Lord of directions, Dikpāla and a Rākshasa who worshipped Lalitā, (ii) God of the South-West, worshipped for the destruction of the foe; issued from the arms of Brahmā, (iii) Son of Kashyapa

NISĀDA: the black and dwarfish man that came from the churning of the thigh of the dead Vena by the sages; the ancestor of the Nisādas, a Vindhyan tribe; (ii) a son of Vāsudeva, (iii) 20th kalpa Prajāpati, performed austenices controlling the senses for a 1000 divine years till his father Brahmā said, 'refrain from it'. Hence the name Nisāda; (iv) a son of Janamejaya.

NIŚKRĪYA: a class of heretics

NIŚTIGRĪ: mother of Indra

NISHUMBHA: the son of Gavesthi; took part in the Devāsura war between Bali and Indra; fought with Bhadrakāli; killed by Yogiindrā or Durgā.

NISUṂDA: a son of Hṛida; father of Suṇda and Upasunda.

NIṬUMDA, NETUMDI: a class of Pishācas with bulging bellies, long noses, hanging abdomen, short statured and eaters of Tila (Sesamum).

NIVĀTAKAVACAS: the sons of Samīkṣā; could not be slain by the gods, Gaṇḍharvas, Nīgas, Rākshasās; flourished in the age of Prahlāda. A Dānava group of Rasātals; resident in Hiranyakapura; took part in the Devasura war between Bali and Indra; fought with the Maruts, defeated by Arjuna.

NIYAM-YAMA: means restraining, checking, controlling, limitation, restriction, necessity and law personified as a son of Dharmा and Dhṛti

NIYAM-YATI: (i) the fixed order of things, destiny, fate, personified as a goddess, Niyat and Āyan regarded as daughters of Meru and wives of Dhātu and Viśhāti, (ii) Durgā

NRĀNTAKA: (i) a leader of Rākshasās, killed vāṇis cruelly; got killed by Dwividh; (ii) son of Rāvana, expressed sorrow at the death of Kuṇḍakarna; fought valiantly in the battle between Rāma and Rāvana, killed by Angid

NRDEVA: father of Praṇati, god incarnate

NRGA: a son of Iksuwāku, father of Vasu; liberal in his gift of cows. Once a cow belonging to a Agnihotri Brāhmaṇa got mixed up with the herd and ignorant of this, he made a gift of it to another Brāhmaṇa. The owner was not prepared to accept another one in its place, nor would the

second Brāhmaṇa part with it. For this unrighteous act, he was sent by Yama to live as a lizard in a well till Kṛṣṇa lifted him up and he was transformed into a celestial (see Kṛṣṇa).

NRITYA: means dancing, acting, singing; (i) name of Shiva; (ii) one of the Matris attendant on Skandā.

NRŚIMHA, NRHARI, NARAHARI, NARASIMHA: (i) the man-lion form assumed by Viśnu to kill the demon Hiranyakashipu who had been made invulnerable to god, man and beast by the favour of Brahmā. He could not be killed by day or by night, neither inside nor outside the palace. The demon's son Prahlāda was a devotee of Viśnu and his father made many attempts to kill him but Prahlāda escaped miraculously every time. Contesting the omnipotence of Viśnu, the demon struck the stone pillar in his hall and asked Prahlāda if Viśnu was present in it. Just then Viśnu came forth out of the pillar as Nrśimha, half man, half lion, the pillar was neither inside nor outside the palace, at sundown which was neither day nor night and tore the Daitya king to pieces

NYAGRODHA: (i) means growing downwards, the Indian Fig tree; (ii) son of Kṛṣṇa; (iii) son of Ugrasena.

O

Ośadhi; a goddess enshrined at Uṭtarakuru

P

PADMĀ, PADMĀVATĪ: a name of Lakshmi or Shri.

PADMĀNĀBH: Viśnu.

PADMĀ-PRIYA: goddess Manasā; wife of Jaratkaru.

PADMABHŪT: Brahmā in the thousand petalled Lotus that came out of the navel of Viśnu; resembled the Earth.

PĀŚĀNDAS (PĀKHAÑDINS): Deities of Kites, Vultures, Cranes and Banyān trees (*Ficus bengalensis*), not accepted by the Ārya religion; shine

in Kaliyuga and oppose vedic religion; created by Iñiqra; followers of Shiva because of Bhrgu's curse; of two kinds: one remains naked and the others wear red clothes; vanquished in the Devasura war.

PĀMŚHAVA (PĀMSUS): a clan of Pishācas having arms above and throwing dust from their bodies.

PĀNCAJANYA: (i) a demon who lived in the sea in the form of a sea shell, was killed by Krśna for having seized his tutor Sāndipani's son (see Sāndipani). Krśna used the conch shell as a horn. (ii) a son of Sāgara, (iii) father of Anshumān and father-in-law of Yashodā.

PĀNINI: an inspired muni; grandson of Devala, mother's name Dikṣu, an eminent grammarian and author of several works.

PĀNCĀLA: a Yaksha sent by Brahmā with the goddess of Night to the Vindhya to serve her as a servant.

PĀNCĀLI: another name of Draupadi, being the daughter of the king of Pāncala.

PANCHAMUKHIA: Brahmā developed four more heads to continue to see his daughter Shatarupā as she went round him in salutation. For telling the lie that he saw the beginning of effulgence of light of Shivalinga, Shiva removed one of his heads and he became Caturmukha.

PĀNCĀNANA: an epithet of Shiva as the five face, ruler of five directions of space, of the five elements, of the five human faces, of the five senses and all that is ruled by number five. His four extra heads developed so that he could continue to look at Apsarā Tilottamā when she went round him in salutation.

PĀNCASHARA (PAÑCABĀNA): an epithet of Mīdhava, the God of Love. His dart is the twig of mango (*Mangifera indica*); his standard is the Fish; his wife is Rati and his friend Madhu is spring.

PANIS: false, evil-speaking, unworshipping Dasyns or envious demons used to steal cows and hide them; stole the cows recovered by Saramā. (see Indra)

PĀNDU: son of Vyās by Ambikā, the widow of Vicitraviryā; brother of Dhṛitarāstra and the father of the Pāndava brothers; wives Kuṇti and Mādrī. He was cursed to die when he consummated the marriage (see Kindama) and to avoid that, he retired with his two wives to a forest, leading a life of an ascetic, tempted by Mādrī one day, he broke his vow of brahmacharya. The curse took its effect and he died, Mādrī committed Satī on his funeral pyre (see Mādrī). His sons were called Pāndavas or Pāndus and mythically were the sons of various gods.

PARAJANYA: (i) a vedic deity, god of rain, later regarded as the guardian deity of rain and clouds; (ii) Indra; (iii) Āditya.

PARAMESHWARA: a name of both Shiva and Viṣṇu.

PARAMESHWARI: Shakti or Lalitā enshrined in Paṭala.

PARAMESTHII: (i) an epithet of Brahmā; (ii) married the daughter of Daksha; father of Nṛada.

PARĀSHARA: a vedic Rishi; disciple of Kapilā; son of Shakti (Shakti) and Adrshyaāti, wife Kālyā; had a child by Satyavati before she married Shahtanu, child named Krśna Dwaipāyāni (see Satyavati, Shahtanu, Bhīṣma, Accodā).

PARASHURĀMA: a descendant of Bhrgu; considered as the first Rāma, the sixth incarnation of Viṣṇu; a Brāhmaṇa by birth; fifth child of Jamadagni and Renukā. He alone out of his five brothers agreed to behead his mother at the command of his father as the mother had entertained impure thoughts. The father pleased with the obedience of his son, offered him a boon and Parashurāma asked for the restoration of his mother's life in all its purity and no recollection of the past impure thoughts she had (see Renukā). Once a Kshatriya king Kārtavīrya of 1000 arms visited his father's hermitage and in the absence of Jamadagni was hospitably looked after by Renukā. But inspired of that, at the advice of his minister Candragupta, he carried off the sacrificial calf of Jamadagni. This infuriated Parashurāma and he vowed vengeance on the

entire Kshatriya race and 21 times cleared the earth of Kshatriyas (see Candragupta); incensed at Rāmacāndra for breaking the bow of Shiva at Sītā's Swayamvara, challenged Rāma to a duel but was defeated; presented with an axe (Parashu) by Shiva (see Jamadagni, Kāmañghetu, Kārpavirya).

PARĀVASU: see Raibhya and Yava-kru.

PARIKSHIT: son of Uttarā and Abhimanyu; grandson of Arjuna; killed by Ashwatthāman while still in his mother's womb; born dead but revived by Kṛṣṇa; succeeded Yudhiṣṭhīra to the throne; cursed to die by snake bite.

PARIVRŪTTĀ: a daughter of Rāga brought forth oyster, conch, ameya, sharibuka and different kinds of poisons like Kālakūta.

PĀRTHA: son of Pṛthī or Kuntī. Though the name is applicable to all the sons of Kuntī, it is usually Arjuna who is called thus.

PĀRVATI: a Devaṛṣī; told Nrga about his having incurred the curse of the Brāhmaṇas and left for Brahmaloka immediately.

PĀRVATĪ: is Umā, wife of Shiva; daughter of Himāvat and Menā, practised severe austerities to win Shiva as her husband (see Dēvi, Aparṇī); attained half the body of Shiva by virtue of the 108 names of Dēvi (Āmbī); went with Shiva to look at Mohini form of Viṣṇu, prayed to by Rukmini to get Kṛṣṇa as her husband; chief of the elves and spirits that wander about the earth; leader of Shiva's attendants, worshipped for wealth and prosperity. She carries in her hands the akshamālā, an image of Shiva, an image of Ganesh and the kāmāndalū or she carries the padma and the akshasutra in 2 hands, and 2 hands are in the varāḍa and abhaya poses.

PĀSHU-PATI: (PASHUBHARATA): (i) a name of Rudra or Shiva as the Lord of all Creatures, brought to earth the arts of music, dancing and dramatic art. According to the SHATAPATĀTĀLA BRĀHMANA, Rudra agreed to be born in order to punish Prajāpati for casting lustful glances on his own daughter. Rudra took the form of an animal and attacked Brāhmaṇa; (ii) presiding deity fire; wife Swayhī; Shiva in this form is the embodi-

ment of fire.

PAṬĀṄJALI : the founder of the Yoga philosophy.

PAULOMA: a powerful, ferocious and cruel Daitya or demon born to Pulomā and Kashyapa; killed by Arjuna.

PAUṄDRĪKA : a pretender, set himself in opposition to Kṛṣṇa; being a Vāsudeva, assumed the insignia and style of Kṛṣṇa; killed by the latter.

PAURAVAS: descendants of Puru of the Lunar race.

PĀVAKA: means pure, clear, shining; a name of Agni, Surya and other gods.

PAVANA: God of Wind; father of Hanumān.

PHĀLGUNA: Arjuna.

PINĀKI: (i) the bow of Shiva is Pināki; hence Shiva is Pināki, (ii) one of the 11 Rudras; an epithet of Maheshwara; married Sati; has the bull for his riding animal; guardian deity for the north-east.

PIṄGALĀ: reddish-brown, yellow, gold coloured; a name of (i) Shiva's attendant; (ii) Surya; (iii) a Yaksha; (iv) a Dānavā; (v) a serpent demon.

PISHACĀS: are evil spirits; semidivine beings governed by Shiva, three steps inferior to the Rākshasas; harass children; blessed by the Creator to assume any shape at will; move about at Sandhyā time (dusk); frequent deserted places, road crossings, doorways, trees or roadsides, etc.; Pishacānāni gaṇas are 16 in number.

PISHĀCI: a female Pishaca.

PISHITĀSHAN (PISITĀDAS): carnivorous imps, aerial beings with hands and feet at the back, live on the blood shed in the battle field.

PITĀMAHA: Bhīṣma, the paternal grandfather; a patriarch.

Pramadavarā as wife for Ruru (see Pramadavarā).

PRAMATHAS: Fiends attendant on Shiva; companions of Skanda.

PRĀPTI: (i) power of obtaining everything; one of the attributes of Shambhu; (ii) wife of Sīma; (iii) daughter of Jarāsañdhā; wife of Karisa

PRASATYA: a leader of Rākshasas; Hanumān visited his palace and burnt it; warned Rāvana of the impending war between him and Rāma unless Sīṭā was returned, assured Rāvana that single handed he could destroy Rāma's monkey host; instigated Rāvana and told him that he should be the sole ruler of Lankā; on Rāvana's order went to Kubera and demanded Rāvana's wealth of him; informed Rāvana that Kubera had left Lankā; sided with Rāvana in his battle with Kubera; fought with Arjuna and got killed.

PRASENA: a son of Nighna, brother of Satrajit; killed by a lion because of the Syamantaka jewel in his possession.

PRASUSRUKA: son of Manu; father of Ambashish.

PRASŪTI: daughter of Manu; wife of Daksha.

PRATĪPA: father of Shahtanu; accepted Gangā as his daughter-in-law; Mahābhisha chose to be born as his son Shahtanu.

PRATYUŚĀ: a female attendant or consort of Surya.

PREMLOCĀ: a heavenly nymph sent by Indra to beguile sage Kandu; bore him a daughter called Mārisā (see Mārisā).

PRETA: evil spirits and ghosts who after having left the world of living beings but not having reached liberation or re-incarnation into new beings; attendants of Shiva; are themselves in a state of suffering or in constant pain, haunt cemeteries and crematoriums.

PREYĀ: wife of Adjibhuta.

PRITI: (i) wife of Kāmaadeva, the God of Love;

(ii) daughter of Daksha; wife of Pulastya; (iii) wife of Aṅgiras.

PRIYAVRATA: a son of Brahmā and Shatarupī; married Barhiśmā, daughter of Vishwakarman.

PRISNI: (i) a VEDIC goddess representing the mottled storm cloud; (ii) earth as the mother of Maruts; (iii) Devaki in the epoch of Śvāyatiśhu Manu; was engaged in TĀPAS with her husband for 12,000 divine years and to them was born Hari called Prsnigarbha; a class of Rsis; (iv) wife of King Sutapas who in an earlier birth was Devaki, the mother of Kṛṣṇa.

PRITHĀ: a name of Kunti.

PRITHIVI: conceived as a wife and usually shown with her husband Dyavā (heaven). The heavens bring rain and the earth bears the seeds; earth personified and endowed with a motherly trait; identified with Sūrya and Kṛṣṇa; when Mahādeva asked who was to receive his seed for the birth of Skanda, the gods mentioned Prithivi's name, cursed by Umā to remain childless; was prayed to by Kaushalyā for the protection of Rāma during his exile; kept fresh the flowers fallen from Sīṭā's hair when she was abducted by Rāvana, received Sīṭā back in her womb (see Sīṭā).

PRITHU: a mythical king, sprang from the right hand of Vena (see Vena). During his reign the earth yielded crops in plenty, kusha grass was of gold; when he went to the sea, the waves became solid; the mountains opened before him to let him pass; made gods, men, demons and Gāndharvas milk the earth by means of a calf; father of Agriculture; asked by gods to observe righteousness and punish the wicked; Shukra was his priest; Vālikhilyas his counsellors; the Sāraswatis (see Sāraswata) his companions; Garga his astrologer; Suta and Mīḍaḥa his panegyrists; was the first Kshatriya king; from him the earth came to be called Prithvi; considered as the 9th incarnation of Viṣṇu.

PULAHĀ: one of the 21 Prajāpatis and one of the ten mind-born sons of Brahmā, born of his navel; married Kardama's daughter Gati; praised Shiva to destroy Tripuram; father of tigers, Kumipuras, lions, Yakshas, etc.; came to the sacrifice of Parashara to save Rākshasas; visited Bhūśma

PITĀMBARA: (i) Viśnu, the yellow robed; (ii) Buddha.

PITR: the first progenitors of the human race, ancestors burnt or buried with proper rites are considered equal to gods as they become immortal and share in the life of gods.

PIVAN: a spiritual daughter of Barhiśad Pitṛs; wife of Veḍashurśa.

PIVARA. fat, stout; one of the seven Rāśis under Manu Tāmasa.

PIVATI. the mind-born daughter of Pitṛ Dharma Murtidharas, became the wife of Shuka who was the son of Kṛṣṇa Dvārpāyana; mother of Kirtumati

PRABHĀ means splendour, radiance, beautiful, (i) light personified as the wife of Surya or as the wife of Kalpa, mother of Prātar, Maṭhyamanda and Sāyāṁ; i.e. morning, midday and evening; (ii) Durgā, (iii) a sage of the race of Atri, (iv) daughter of Swarbhānu, wife of Ayu; mother of Nahūfa; (v) one of the Devis serving Soma, (vi) one of the Matṛis attendant on Skanda.

PRABHĀSA: (i) one of the 8 Vasus; (ii) son of Prajāpati Prabhāta; his wife was the sister of Brhaspati; their son was Vishwakarman.

PRĀCETASAS (PRACETAS): (i) collective name of 10 sons of Prācīnabarhiśa and Sāmudri; burnt all the plants as the earth was overgrown with vegetation till Viśnu offered Mārīśa as a wife to them; gave birth to Daksha (see Kandu); (ii) a Prajāpati after Āṅgiras

PRADHĀ: daughter of Daksha; wife of Kashyapa; mother of 8 or 13 Apsarās and 10 Deva-Gaṇḍharvas.

PRADA: means beautiful to behold; a name of a Gaṇḍharva.

PRADYUMNA: son of Kṛṣṇa and Rukmini; manifestation of Kāmādeva, the God of Love; reborn as Pradyumna after being reduced to ashes by Shiva's fiery glance; was carried off by the demon Sāmbara when only six days old and thrown into the sea. He was swallowed by a fish who on being caught was brought to the

palace of Sāmbara. When the fish was cut open, Pradyumna was discovered. Māyādevi of Sāmbara's household took care of him and married him. Māyādevi was a personification of Rati, the goddess of desire and Kāma's wife; Pradyumna was killed in a drunken brawl at Dwārakā in the presence of his father (see Māyāvatī).

PRAGASHA: a Rākshasi who threatened to devour Sītā if she did not accept Rāvana.

PRAHLĀDA son of a Daitya Haryanyakashipu, father of Bali, devotee of Viśnu, Viśnu took the Nṛsimha avatār to save him from his father (see Hiranyakashipu)

PRAJĀPATI (i) a progenitor or a creator; the Lord of all creatures, mostly identified with Brahmā; issued from the primordial egg, (ii) an honourable appellation of the king, (iii) father of the Vasus; (iv) Śiva, (v) Viśnu; (vi) title of various Rāśis

PRAJĀPATYA. a man who arose out of Dasharatha's yajña. He carried a golden bowl full of milk-rice pudding and asked Dasharatha to give it to his queens so that they begot sons

PRAKĀSHA: messengers of Viśnu.

PRAKRITI: Nature, personified will of the Supreme prototype of the female sex; identified with Māyā or illusion.

PRALĀMBHA: an Asura son of Danu; friend of Kāma; killed by Kṛṣṇa.

PRAMADAVĀRĀ (PRISHADAVĀRA): wife of Ruru; daughter of Vishwavasu and Apsarā Menakā; brought up by Rāśi Śthūlakesha; killed by a snake a few days before her marriage; Ruru was inconsolable; Vishwavasu, the king of the Gaṇḍharvas and other gods obtained from Dharmā, the God of Justice, her life back on the condition that she would be resuscitated back to life against half of Ruru's unlivéd life. Ruru agreed and married Pramadavārā.

PRAMATI: (i) an incarnation of Viśnu; (ii) an Asura minister of Vibhīṣaṇa; took the form of a bird and found out the strength of the Rākshasa army; (iii) son of Cyavana and Sukanya; father of Ruru by Apsarā Ghṛtāci; demanded

Pramadavarā as wife for Ruru (see Pramadavarā).

PRAMĀTHAS: Fiends attendant on Shiva; companions of Skaṇḍa.

PRĀPTI: (i) power of obtaining everything; one of the attributes of Shambhu; (ii) wife of Śima; (iii) daughter of Jarāsandha; wife of Karīsa.

PRASATYA: a leader of Rākshasas, Hanumān visited his palace and burnt it; warned Rāvana of the impending war between him and Rāma unless Sitā was returned; assured Rāvana that single handed he could destroy Rāma's monkey host; instigated Rāvana and told him that he should be the sole ruler of Lankā, on Rāvana's order went to Kubera and demanded Rāvana's wealth of him, informed Rāvana that Kubera had left Lankā; sided with Rāvana in his battle with Kubera; fought with Arjuna and got killed.

PRASENA: a son of Nighna; brother of Satrajit; killed by a lion because of the Syamantaka jewel in his possession.

PRASUSRUKA: son of Manu; father of Ambatish.

PRASŪTI: daughter of Manu, wife of Daksha.

PRATĪPA: father of Shahtanu; accepted Gangā as his daughter-in-law, Mahābhūsha chose to be born as his son Shahtanu.

PRATYUŚĀ: a female attendant or consort of Surya.

PREMLOCĀ: a heavenly nymph sent by Indra to beguile sage Kanḍu; bore him a daughter called Mārisī (see Mārisī).

PRETA: evil spirits and ghosts who after having left the world of living beings but not having reached liberation or re-incarnation into new beings; attendants of Shiva; are themselves in a state of suffering or in constant pain; haunt cemeteries and crematoriums.

PREYĀ: wife of Aḍbhuta.

PRITI: (i) wife of Kāmaṭeva, the God of Love;

(ii) daughter of Daksha; wife of Pulastya; (iii) wife of Aṅgiras.

PRIYAVRĀTA: a son of Brahmā and Shatarupā; married Barhiśmati, daughter of Vishwakarman.

PRSNI: (i) a vedic goddess representing the mottled storm cloud; (ii) earth as the mother of Maruts; (iii) Devaki in the epoch of Śwayambhuva Manu; was engaged in ṭapas with her husband for 12,000 divine years and to them was born Hari called Pṛsnigarba; a class of Rās; (iv) wife of King Sutapas who in an earlier birth was Devaki, the mother of Kṛṣṇa.

PRTHĀ: a name of Kunti.

PRTHIVI: conceived as a wife and usually shown with her husband Dyavā (heaven). The heavens bring rain and the earth bears the seeds, earth personified and endowed with a motherly trait; identified with Surya and Kṛṣṇa; when Mahādeva asked who was to receive his seed for the birth of Skandā, the gods mentioned Prthivi's name; cursed by Umā to remain childless; was prayed to by Kaushalyā for the protection of Rāma during his exile, kept fresh the flowers fallen from Sitā's hair when she was abducted by Rāvana; received Sitā back in her womb (see Sitā).

PRTHU: a mythical king, sprang from the right hand of Vena (see Vena). During his reign the earth yielded crops in plenty, kusha grass was of gold, when he went to the sea, the waves became solid; the mountains opened before him to let him pass; made gods, men, demons and Gandharvas milk the earth by means of a calf; father of Agriculture; asked by gods to observe righteousness and punish the wicked; Shukra was his priest; Vālakhilyas his counsellors; the Sāraswatas (see Sāraswata) his companions; Garga his astrologer; Suta and Magadha his panegyrist, was the first Kshatriya king; from him the earth came to be called Pṛthvī; considered as the 9th incarnation of Viśnu.

PULĀHA: one of the 21 Prajāpatis and one of the ten mind-born sons of Brahmā, born of his navel; married Karḍama's daughter Gati; praised Shiva to destroy Tripuram; father of tigers, Kuśipuras, lions, Yakkhas, etc.; came to the sacrifice of Parashara to save Rākshasīs; visited Bhīṣma

while he lay on his bed of arrows.

PULASTYA: (i) the fourth Prajāpati after Kratu; one of the mind-born sons of Brahmā; ancestor of Kuvera, Rāvana, Rākshasas, monkeys, kinnaras, yakshas; (ii) a name of Rāvana, (iii) one of the seven sages; married Kardama's daughter Havirbhū; father of Agastya and Vishravas; prevailed upon Parīshara to end his Rākshasa sacrifice, came to the investiture of Skanda, visited Bhīṣma on his arrow bed, Vishwa was his mind-born son, born as a result of a curse Once Pulasta was residing in the hermitage of Rajasī Tṛṇvindu. Many maidens used to disrupt his penances and he cursed them saying that in future any girl who stood before him would become pregnant. The daughter of Tṛṇvindu did not hear the curse and went before him and became pregnant On finding out his daughter's condition, Tṛṇvindu requested Pulasta to marry her. Thus was born Viśwā. (see Tṛṇvindu).

PULOMĀ: (i) a daughter of Vaishwānara and wife of Kashyapa (Marici), her progeny after her were called Paulomās; (ii) wife of Bhṛgu, first betrothed to Pulomān. In Bhṛgu's absence the Rākshasa Pulomān abducted her away and her child Cyavana dropped from her womb and Pulomān was instantly converted to ashes (see Cyavana).

PULOMĀN: father of Shaci, wife of Indra. Indra killed Pulomān to prevent him from cursing him as he had ravished his daughter and carried her away; an Asura, son of Danu, followed Vṛtra in his battle with Indra; fought with Anila or Agni in the Devisura war; abducted Pulomā, wife of Bhṛgu (see Pulomā).

PUNDARIKĀKSHA: Viśnu as the lotus-eyed.

PUṄDRĪKĀ: an Apsarā, danced before Bharata at the request of Bharadwāja.

PŪRANA: (i) a Kaushika and a sage, a son of Vishvāmitra (ii) a gana of the Pishācās, plump and lovers of deserted residences with downcast eyes, dwarffish; (iii) Shiva.

PURĀNDARA: Indra of the Vaivasvata epoch, 1000 eyed.

PUROCANA: messenger of Duryodhana sent to burn the house of lac built for the Pāṇḍavas on the orders of the Kauravas; got burnt in it by Bhīma as his intentions were discovered in time.

PURU: means much, many, abundant; (i) the ancestor of the Kauravas and the Pāṇḍavas, sixth king of the Lunar race, youngest son of Yajñu and Sharmisthā, agreed to take on the curse of old age pronounced on Yajñu by Shukra (see Yajñu), (ii) son of Manu Cākshusa and Nadvatā; (iii) descendant of Ikshvāku

PURUŚA the Supreme Being as the original eternal man, identified with Brahmā, Viśnu, Shiva.

PURUŚA-NĀRĀYANA Brahmā, the original male

PURUSA (i) a leader of Khara's armies; attacked Rāma, (ii) son of Cākshusa Manu; (iii) name of Garuda.

PURURAVĀS: also called Aila, Aida; parentage contestable; believed to be the son of Budha and Ila, mythical beings connected with the sun and the dawn; got enamoured of Apsarā Urvashi. She agreed to live with him on the condition that she never saw him undressed. Many years passed and the inhabitants of swarga were anxious for her to return to heaven. Aware of Urvashi's condition for living with Pururavās, they brought a flash of lightning at night when he was undressed which revealed him to her in his nakedness. She left him and went back to heaven.

PURUŚOTTAMA: a superior man; Supreme Spirit; a title of Viśnu.

PŪṢĀN (PŪŚĀ): (i) a vedic deity of undefined character; identified with the sun; also called Puṣān; (ii) the name of a god, of a division of a day; Vasu; (iii) a son of Aditi, childless; laughed at Shiva at Daksha's sacrifice; deprived of his teeth; (iv) an Aditya, the name of the sun; (v) the god on the brows of the Vāmana avatār of the Lord when he showed his true form to Bali, worshipped by Daśādūmī present at the birth of Arjuna; fought with Kṛṣṇa and Arjuna; came to the investiture of Skanda. Associated with Bhaga and Indra; protects animals and men from the dangers of the road; guides the dead; god of cattle, secundity and herds; associated with

semen and marriage ceremonies; nourisher of all the creatures created by Prajāpati; brother of Indra; lover of his sister Suryā; perpetuates the cycle of day and night; he is toothless and feeds on cruel and is therefore, called Karmabhaḍa, the gruel eater. Reasons for his being toothless are many. (a) Rudra excluded from Daksha's sacrifice, pierced the offering with an arrow. A portion of this offering was taken by Pūṣān which broke his teeth; (b) another story says that he lost his teeth while eating the offering in a sacrifice held when Rudra attacked Prajāpati Brahmā to prevent him from committing incest with his daughter; (c) In the MAHĀBHĀRATA, Rudra ran upto the god in rage at Daksha's sacrifice and with his foot broke Pūṣān's teeth, (d) in the PURĀNAS, Virabhadra, a manifestation of Shiva broke his teeth. Also called Aguhyā, meaning, not to be concealed.

PUŚKARA: (i) brother of Nala to whom the latter lost his kingdom; (ii) son of Bharata and thus a nephew of Rāmacandra; (iii) Kṛṣṇa; (iv) son of Varuna

PUŚPADĀNTA: the chief attendant of Shiva; cursed by Shiva to become a mortal for listening

to his conversation with Pārvati and talking about it afterwards; given to Skanda as a companion; the emissary of Shiva sent to the Dānava Shāṅkha-cuda with a request to return the kingdom of Gods or else to face destruction.

PŪŚPOTKATA: a Rākshasi; daughter of Sumāli and Ketumati, mother of Rāvaṇa and Kumibhārata.

PUŚTĪ means a well nourished condition, plumpness. (i) daughter of Daksha, wife of Dharmarāja; gave birth to Smaya; (ii) a Shakti, (iii) a goddess enshrined at Devadātruvana (a forest of Cedar deodar), (iv) one of the 16 matrikas; (v) wife of Ganesha, (vi) form of Sharadā; (vii) form of Dakshayāni

PŪṬĀNĀ. (i) a female Rākshasi; daughter of Bali; tried to suckle infant Kṛṣṇa to death but was herself suckled to death by Kṛṣṇa, (ii) one of the mātṛs attending Skanda; (iii) a Yogiṇī; (iv) a disease in children.

PUSTI (i) son of Vāsuḍeva and Mādirā, (ii) a god of the Rohita gana, a son of Dhruva

R

RĀDHĀ, RADHĪKĀ: (i) foster mother of Karna; (ii) wife of a cowherd Ayanaghosha; the favourite mistress of Kṛṣṇa; worshipped as an incarnation of Lakṣmī; a mythical character of a human soul drawn to the pure divine love of god; also identified with Dakshayāni.

RAGHU, RAGHUPATI: a king of the Solar race; son of Dilipa; father of Aja; grandfather of Dasharatha; great grandfather of Rāmacandra.

RĀHU & KETU: (i) a planet; (ii) a Daitya, son of Vipraciti and Simhikā; brother of Māyā, causes the eclipse by periodically swallowing the moon and the sun, thus obscuring their rays; has four arms, lower part ends in a tail. When the amṛta was churned from the milky ocean, he impersonated as a god and drank some of the nectar and was thus immortalised before the sun

and the moon discovered the fraud. As a punishment, they cut off two of his arms and head. His head is represented by that of a dragon and the lower part of his body by a tail which is called Ketu. To avenge the sun and the moon, he periodically swallows them. In astronomy, Rāhu is the ascending node and Ketu the descending node. Rāhu is the guardian of the South-West quarter.

RĀHULA: son of Gautama Budhja who is considered as one of the avatars of Viṣṇu.

RAIBHYA: a sage; friend of Bharadwāja; had two sons called Arvavasu and Parīvasu. Bharadwāja's son Yavakrita attempted to seduce the daughter-in-law of Raibhya. Raibhya created a Rākshasa who slew Yavakrita. Bharadwāja cursed Raibhya to be killed by his elder son. As a result

of the curse, Parāvasu mistook his father for an antelope as he was walking at night covered with the skin of an antelope and killed him, Parāvasu's brother prayed for the remission of his brother's guilt inspite of Parāvasu unfairly charging his brother for the crime. The gods pleased with Parāvasu's devotion restored Raibhya to life and drove away Parāvasu; among the Rsis who visited Bhūśma on his bed of arrows.

RAIVĀTA: (i) son of Rava and Ravata, had a daughter called Revati who was so beautiful that he did not consider mortals worthy of her. To find her a husband, he approached Brahmā and on his advice bestowed her upon Bala-rāma; (ii) son of Surya, also called Raivanta.

RĀJAMĀTANGI: a goddess of black complexion, seated on rubies with legs resting on a lotus. Her hands play the veenā while she listens to a parrot

RĀJARŚI: a Rsi of the royal caste, a Kshatriya who, through pure and holy life on earth has been raised as a saint or a demi-god to Indra's heaven, e.g. Vishwāmitra.

RĀJI, son of Ājus; father of hundred sons. Once when the gods and the Asuras were at war, Brahmā declared the whichever side had Rāji would win the war. The Asuras were the first to seek him but declined to accept his condition of making him their king when the victory was secured. But the gods agreed to his condition. When the Asuras were defeated in battle, he became the king of gods and Indra paid him homage. When Rāji returned to his capital, Indra became his deputy but on the death of Rāji Indra did not acknowledge the succession of his sons.

RAJANI: consort of Surya

RĀKĀ: (i) a Rākshasi; daughter of Sumāli, mother of Khara and Shurpaṇakha; wife of Vishravas; came to the investiture of Skanda; (ii) a vedic goddess invoked with Sīnīvālī and Saraswati; a rich and bountiful goddess, a goddess presiding over the full moon; (iii) daughter of Angiras and Smriti; (iv) wife of Dhātri and mother of Prātni.

RĀKSHASA: evil spirit which originates from different sources. Descendants of Pulastya; from the foot of Brahmā; descendants of Kashyapa

and Khasia; offsprings of Niṛti and Adharma; from a daughter of Daksha, etc. They devour human beings, animate dead bodies, disturb sacrifices and afflict mankind with many atrocities; wander at night; change their form at will, look fearful with flaming eyes; sharp prominent teeth and with an unusual long tongue.

RĀKSHASI: a female Rākshasa.

RAKṬA-CĀMUṄDĀ, also called Yōgeśhwari, is a goddess permeating throughout the moveable and immovable world, carries in her hands the khadga, musala, hala and pātra.

RAKTAVĪYA, **RAKTAVĪRYA**: an Asura whose every drop of blood created a new Asura Goddess Cāmuṇḍī (Devi) put an end to him by drinking his blood and devouring his flesh

RĀMA, **RĀMACĀṄDRA**: though Parashurāma and Bala-rāma are also called Rāma, the name mostly is applied to Rāmacāṅdra, the eldest son of King Dasharatha of the Solar race. He is the seventh incarnation of Viśnu and his life story is given in the RAMĀYANA. Viśnu incarnated himself as Rāma to save the world from the demon Rāvana. (see Dashratha, Jatāyu, Kaikeyi, Mārka, Rāvana).

RAMĀ: Lakshmi, goddess of fortune and goodluck.

RAMBHA: father of Asura Mahisa, brother of Karambha.

RAMBHA: (i) a nymph produced at the churning of the milky ocean; sent by Indra to seduce Vishwāmitra but he cursed her to become a stone. Rāvana ravished her even after being told that she was the wife of his nephew Nala-Kuvera; (see Nala-Kuvera); daughter of Pradhā, danced at the birth of Arjuna and in the court of Kuvera and Indra; (ii) an aspect of Devi said to grant all the desires of her votaries; a handsome face, 4-armed, seated on an elephant, carries in her hands the kamandalu, akshamālā, vajra and arukūṭa.

RAṬI: means pleasure, enjoyment, delight (i) daughter of Daksha; wife of Kāma-deva, the God of Love; goddess of pleasure and desire (see Kāma-deva); (ii) an Apsarā; (iii) Shiva.

RĀTRI: the sister of Uṣa; invoked jointly with

Uśi; both are daughters of heaven; invoked by Kaushalyā to look after Rāmacandra during his exile; invoked by Sītā as a witness to her purity before she underwent the fire ordeal.

RAUCYA: the 13th Manu.

RAUDRA: Kārttikeya, the god of war; descendant of Rudra.

RAUDRI: Devi, has a black face and a terrifying look, a draped in red clothes.

RĀVANA: the demon king of Laṅkā; half brother of Kuvera whom he expelled from his kingdom; son of Viśravas and Nikāśi, husband of Mañododari; ravished Raimbhā, the wife of Nala-kuvera; cursed to die if he took a woman against her wishes. Therefore, he kept Sītā, the wife of Rāmacandra, in an Ashokavana (forest of sharaca indica), hoping for a change of heart (see Nala-kuvera, Raimbhā). Brahmā pleased with his devotions made him invulnerable to gods and demons, Gaṇḍharvas, Kinnaras, Asuras, Yakshas, Rākshasas, serpents, Bhūtas but he despised to ask for protection from men; was doomed to die because of a woman (see Vedavati). For abducting Sītā, the wife of Rāmacandra, he was killed by the latter in a battle (see Sītā); named Dasha-griva because he had ten heads.

RAVI: Surya, the sun god, one of the 12 Adityas.

RAVISHU: Kāmādeva.

RENUKĀ: daughter of king Renu, wife of Jamadagni; mother of Parashurāma (see Parashurāma); mother of five sons; had amorous thoughts on seeing Cītraratha, the Gandharva king while he was sporting with his wife; Jamadagni was furious and ordered his sons in turn to behead her. Only Parashurāma agreed to do so; later restored to life.

REVĀ: (i) wife of Kāma, the God of Love; (ii) wife of Karna.

REVAṄṬA: son of Surya and Sanjñā.

REVATĪ: (i) daughter of Raivata; married Bala-tīma (see Raivata); (ii) a demon of disease.

RIBHU: a Rishi cast into the well by the Asuras

and lay there for ten nights and 9 days until rescued by Ashwini; supposed author of Rg-VEDA.

RBHŪ: means skillful; (i) an epithet of Indra, Agni and Āditya; (ii) son of Brahmā; one of the four Kumaras; heard the VIŚNU PURĀNA from Brahmā and communicated it to Priyavrata; (iii) a class of gods created by Bhṛgu to put down the Prajātha and other ganas in Daksha's sacrifice.

RBHUS, RIBHUS: Sudhanwan's three sons: Ribhu, Vibhu (Vibhvan) and Vaja; dwell in the Solar region; are the artists who fashioned the chariot and horses of Indra; fashioned the cow of Bhṛpati, Ashwini made their parents young again for assiduous performance of good works; attained immortality by performing will skill a large number of propitiatory rites; drink Soma; (ii) gods of the Vaivasvata epoch; came to Dwārakā with other gods to ask Krīṣṇa to go back to Vaikuntha.

RKSHARATH: father of Bāli and Sugrīva; also considered their mother; born from the tears of Brahmā; brave ruler of monkeys. To fight his own shadow, he once jumped into a lake and was converted into a beautiful woman; was ravished by Indra and Surya; gave birth to Bāli from Indra and Sugrīva from Surya; got changed back into a male, Brahmā gave him the right to rule the monkeys of Kāskindhā.

RŚABHA, RISABHA, RISHABHA: means morality. (i) a cannibal; (ii) son of Nābhi and Meruvati (Sudevi), eldest son was Bharata; (iii) the first Jain Tirthākara, (iv) a sage about whose welfare Arjuna is asked by Yudhishthira; (v) a follower of Vṛtra in his battle with Indra; (vi) son of Indra and Paullomi; (vii) a manifestation of Hari; (viii) a play mate of Krīṣṇa; (ix) a son of Kushagra, (x) identified with the sun; (xi) a son of Āṅgras, (xii) a Dānava; (xiii) a vānar chief, told Āṅgada that he will be able to cross the sea 40 yojanas at one jump; Rāma asked him to protect the southern side of the vānarsenā; attacked Rāvana by throwing mountain tops at him; was vanquished by Rāvana; attacked Kumbhakarna but Kumbhakarna pressed his arms under him and blood started coming out of his mouth and he fell on earth, injured by Indrajit.

RŚI, RISHI: (i) Rishi-putra, a title given to those

monkeys who were sent by Sugriva to look for Sītā, (ii) authors and singers of VEDIC hymns. Orders of Rāśis are: Devarāśi, Brahmaṛāśi, Rājāṛāśi, Mahāṛāśi, Paramāṛāśi, Sūtarāśi and Kāndāṛāśi. Their number varies according to different accounts. The seven great Rāśis popularly called Saptaṛāśis are represented in the sky by the seven stars of the Great Bear and as such are called Riksha and Citrashukhāndins. The list of the seven Rāśis varies according to different accounts. According to a popular list, they are. Atti, Bhṛgu, Kutsa, Vasītha, Gautama, Kashyapa, Angiras. According to BRĀHĀDĀRĀNYAKA UPANIŚAD, Gautama, Bharadvāja, Vishwāmitra, Jamadagni, Vasītha, Kashyapa, Atti. RG-VEDA list Kutsa, Atti, Rbhū, Agastya, Kushikas, Vasītha, Vysāa ATHĀRVAVEDA list is very long and includes: Aṅgiras, Agastya, Jamadagni, Attri, Kashyapa, Vasītha, Bharadvāja, Gavīthira, Vishwāmitra, Kutsa, Kalsivānt, Karvā, Medhātithi, Trishoka, Uśūna, Kavya, Gautama, Mudgalas. According to PADMA PURĀNA, the seven Rāśis are: Marici, Attri, Aṅgiras, Pulaha, Kratu, Pulastyā, Vasītha and their wives respectively are: Sambhuti (fitness); Anasuyā (without spite); Lajjā (modesty); Kshamā (forgiveness), Sannati (humility); Priti (love), Arundhati (faithfulness).

RĀSYASHRĪṄGA, RĀSYASRNGA: a hermit, son of Rāśi Vibhāndaka, brought up in the forest by his father and had never seen another human being. His birth is mythical. Rāśi Vibhāndaka saw Apsarā Urvashi while having his ablutions in the river and his semen dropped into the water. This was drunk by a hind who had come to drink water. The hind was actually a Devakanyā (the daughter of gods) cursed by a Brāhmaṇa to be born as a hind and to be freed from the curse on giving birth to a Muni. This hind begot the son of Vibhāndaka who was therefore, born with a horn on his head and named as such. When Rāsyashringa reached manhood, there was a great drought in the country of Anga and its king Lomapāda was advised to marry his daughter Shāntā to him to end the drought. A large number of damsels were sent to bring him to his country and Rāsyashringa was surprised to find that women existed. On his marrying the king's daughter, rain fell and the drought was removed. Shāntā, according to some authorities was the daughter of Dasharatha, adopted by Lomapāda. Rāsyashringa performed the sacrifice for Dasharatha for the birth of Rāmacandra and

other sons.

RĀTWIKS: are priests participating in vedic sacrifices.

RICĀKA, RĀCIKA. (i) son of Urva; father of Jamadagni; husband of Satyavati and a direct descendant of Bhṛgu. Satyavati's father, the king of Kānya-Kubja was unwilling to give his daughter in marriage to an old man but agreed to do so on the condition that Rācika bring him 1000 white horses, each having one black ear. These horses Rācika obtained from Varuṇa; married Satyavati (see Satyavati). Obtained sacrificial food for his wife and mother-in-law for them to produce sons. The food was exchanged by the mother and daughter with the result that Satyavati's son was born a terrible Kshatriya (Vishwāmitra) and her mother gave birth to a Brāhmaṇa Jamadagni whose son was Parashurāma, asked for his eldest son to be the sacrificial animal for Ambarish's sacrifice but he refused to sell his son (see Ambarish), (ii) a son of Shukhanda; (iii) an avatār of the 18th Dväpara; (iv) a son of Sutārā, the Lord of the second Dväpara; (v) a man who married the eldest sister of Vishwāmitra and had three sons by her.

RIDHI, RĀDDHI: (i) Means prosperity, success, wealth, abundance; wife of Kuvera, the God of wealth; (ii) a name of Pārvati and Lakshmi.

RIPUMĀRI-DUGRĀ: one of the nine Durgi's; of red colour and with a terrifying look; effects the destruction of enemies. One hand carries the trishula and the other is in the tarjanī pose.

ROHINI: (i) daughter of Daksha and Saurabhi, mother of Kāmadhenu, the cow who fulfilled all wishes, (ii) daughter of Daksha, the favourite wife of Soma; (iii) Vasudeva's wife, mother of Balarāma; committed Sati at the death of her husband; (iv) one of the wives of Krśna; (v) daughter of Hiranyakashipu.

ROHITA: (i) a VEDIC deity probably fire or the sun; (ii) son of king Hariscandra

ROMAPĀDA: Lomapāda.

RUCI means lustre, splendour, beauty; (i) a Prajāpati, husband of Akuti; father of Yajña, Sujayña and Manu Raucya; (ii) son of Vishwāmitra; (iii) a Daitya. (iv) an Apsarā.

RUDRA: (i) a vedic god of storm; father of Ruḍras or the Maruts; a destructive deity, brings about disease and death but also possesses healing properties. Later developed into Shiva, the God of Destruction. According to Viśvā Purāṇa, sprang from the forehead of Brahmā and divided into the male and the female at the command of Brahmā which further divided into eleven persons each. The eleven Ruḍras are also believed to be the sons of Kashyapa and Saurabhi. Brahmā desirous of having a son created Ruḍra who wept seven times and asked for a name to be given to him. His seven names are: Bhava, Sarva, Kina, Pashupati, Bhuma, Ugra, Mahadeva. These are the seven manifestations of Shiva; (ii) a class of gods, followers of Shiva; together with the Ādityas, sprang from the flames of Agni and therefore, Agni is a name of Ruḍra; all that burns is Ruḍra; the embodiment of the sun, wife is Suvarcā; son is Shani (Saturn) the slow mover. Ruḍra is the great fear due to which the wind blows, the sun shines, the fire and other elements do their work. It is the anger of Ruḍra that is worshipped and is given various names. Cañda (wrathful); Cañdikā (sury); Bhima (furious), Ugra (fearful); Ghor (terrible); Vibhiṣāna (frightful).

RUDRĀMŚHA-DURGĀ: one of the 9 Durgās.

dark coloured, wears red garments, rides a lion; carries in her hands the shata, the khadga, the shatkhā and the takra.

RUDRĀNī: wife of Ruḍra; Durgā.

RUKMIN, **RUKMI:** king of Viḍarbha, son of Bhiṣmaka (Bhiṣmaka); a brother of Rukmini, the wife of Kṛṣṇa. Pursued Kṛṣṇa with his army when he eloped with Rukmini but was defeated by him, offered his services both to the Pāṇavas and the Kauravas but was rejected by both; died at the hands of Balaśāra.

RUKMINI: sister of Rukmin, daughter of Bhiṣmaka; was in love with Kṛṣṇa but her brother opposed her marriage to him as Kṛṣṇa had slain his friend Kamsa. Betrothed to Shishupāla, the king of Cedi, eloped with Kṛṣṇa on her wedding night and married him in Dvārakā, chief wife of Kṛṣṇa; bore him ten sons and a daughter, immolated herself on his funeral pyre.

RUMĀ: wife of Sugrīva, the king of monkeys.

RURU: a Brāhmaṇa, husband of Pramadwārā (see Pramadwārā); son of Pramati and Apsarā Ghṛṭeśī, father of Shaunaka, enemy of snakes

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SABALĀHWAS: the 1000 sons of Daksha; dissuaded by Nārada from begetting sons.

SADĀSHIVA: Shiva possessed of three energies personified as Saraswati, Lakshmi and Umā, the wives of Brahmā, Viśnu, Ruḍra and are considered as different manifestations of Shiva himself.

SĀDHU: a man irreproachable in character, kind, willing, obedient, straight-forward, virtuous.

SĀDHYAS: inferior deities who dwell between heaven and earth. They are Mānas (mind); Maṭa (thought); Prīṇa (life); Nara (man); Apāṇi (digestive breath); Viśvavān (brave); Vibhu (powerful); Haya (horse); Naya (prudent); Hanūsa (swan); Nārāyaṇa (refuge of man); Prabhu (lord).

SADYOYATĀ: a form of Ruḍra-Shiva, the northern face which is white; represents mind, corresponds to the elixir Soma, to the element water, sense of taste, and the sex organs. His colour is of the Jasmine flowers, the full moon or the mother of pearl. He holds the Vēgas and a rosary and his hands show the gestates of granting boons and removing fear.

SĀGARA: (i) Surya; (ii) Ocean; (iii) King of Ayodhyā of the Solar race. His father, King Bihū was exiled from his kingdom by Hauhayaś and he, along with his wives took refuge in a forest. Sāgara's mother was pregnant at that time with Sāgara and a rival wife of Bihū gave Sāgara's mother a drug to prevent the delivery of the child with the result that the child was born seven years later, after Bihū died. Sāgara's mother wanted

to ascend the funeral pyre of her husband but being pregnant, she was prevented from doing so by sage Aurva, who predicted that her son, yet to be born would be a valiant monarch. The child Śāgara vowed to exterminate the Haimavatas to avenge his father and to regain his kingdom. Aurva gave him the Agneyāstra, the fire weapon and he fulfilled his vow with its help (see Aurva). Śāgara had two wives: Sumati, the daughter of Kashyapa, and Keshuni. Since neither wife gave him a child, he sought the aid of Aurva who promised that one wife would have one son, and the other 60,000. Keshuni chose one son and he was called Asamanjas (see Anshumat). Sumati had 60,000 sons. Asamanjas grew up into a wild, immoral youth and his father abandoned him. But the 60,000 sons of Sumati also followed their step-brother's footsteps and their impiety made the gods complain to the sage Kapila and Viśnu. When Śāgara performed the Ashwamedha yajña, the sacrificial horse guarded by Śāgara's 60,000 sons was carried away to Pātāla. To recover the horse, Śāgara's sons dug a canal to the infernal regions and there they found Kapila engaged in meditation and the horse grazing by peacefully. Śāgara's sons presumed that Kapila had stolen the horse and threatened him with their weapons which disturbed the sage and with his fiery glance he reduced the boys instantly to ashes (see Kapila). The ashes and bones of Śāgara's sons were discovered by Anshumat, the son of Asamanjas. He prayed to Kapila to raise the victims by his favour to heaven. Kapila agreed but on the condition that Anshumat's son Bhagiratha brought the celestial Gāngā to earth to wash the bones of Śāgara's sons (see Asamanjas, Bhagiratha).

SAGUNA & NIRGUNA: Shiva conceived as Saguna i.e. possessed of attributes, a personal deity who responds to prayer. As Nirguna, he is conceived when in the devotee's state of mental, spiritual enlightenment (jñāna), when he is identical with his self.

SAHADEVA: a Pāndava prince; son of Mādrī and Pādhu; mythically the son of Ashwin Kumar (see Mādrī, Pāndu).

SAHASRĀKSHA: an epithet of Indra as the 1000 eyed god.

SAHASRAPĀDA: a Rishi turned into a snake by the

curse of a Brāhmaṇa whom he tried to frighten by placing a snake made of grass before him; was restored to his original self on seeing Ruru who was about to kill him as he had developed an intense hatred of snakes because his wife Praṇḍarā was bitten by one (see Ruru, Praṇḍarā).

SAMA (SĀMAN)- Viśnu

SAMĀNA Shiva.

SĀMBA: son of Kṛṣṇa and Jāmbavati, carried off Draupadi at the Swayamvara, was pursued by Duryoḍhana and made a prisoner. Balarāma got him released and took him to Dwārakā where he led a dissolute life, ridiculed sacred things and the devotion of sages. One day his friends dressed him as a pregnant woman and took him to Durvāsā, Vishwāmitra and Nīrada, and enquired if she would give birth to a boy or a girl. The enraged sages who knew of the joke, answered that this was Kṛṣṇa's son and not a woman and that he would bring forth an iron club with which the whole Yadu race would be destroyed. Accordingly, Sāmba produced an iron club which Ugrasena got powdered and thrown into the sea. From the powdered ashes of the club were produced rushes which when gathered turned into swords and were used by the Yaḍu's against each other in a drunken brawl thus killing most of them. One of the pieces could not be powdered. This piece was swallowed by a fish and when found was used to tip an arrow, which arrow the hunter Jara aimed unintentionally at Kṛṣṇa and killed him (see Jara, Kṛṣṇa).

SĀMBARA: (i) a demon also called Dasyu whose many palaces were destroyed by Indra; a mythical personification of drought; (ii) a demon who kidnapped and threw infant Praḍyumna into the sea; also employed by Hiranyakashipu to destroy Prahlāda (see Praḍyumna).

SĀMBHAVI: Durgā, eight year old.

SĀMKALPA: will, (i) at Benares personified as a son of Saṅkalpa and Brahmi; (ii) name of a daughter of Daksha; wife of Dharmarā, mother of Saṅkalpa

SĀMKARŚANA: Viśnu, 4-armed, holds the

discus, conch, mace and lotus, sometimes holds the plough and pestle or arrows and matchet in place of the lotus and mace. His colour is light or pink and he is dressed in blue.

SAṂKATĀ: name of one of the 8 yoginis; seven others are Maṅgatī, Piṇgalī, Dhanayā, Bhramari, Bhaḍrikā, Ullā, Siḍḍhi, the goddess worshipped

SAṂKHYA. a name of a Vedic R̄si Atri

SAM-NATI: depression, lowness, submission, humility, personified as a daughter of Devala; wife of Brahmadatta or as a daughter of Daksha, wife of Kṛṣṇa

SAṂPĀṭī: (i) a mythical bird, son of Garuda; brother of Jatāyu, (ii) a Kuru warrior.

SAṂTANA one of the Matis attendant of Śaṅkha.

SAMTOŚA: sans fiction, contentment, personified as a son of Dharmma and Tuśti, one of the Tuśita

SAṂVARNA: (i) a king, son of R̄kshe; husband of Tāpti; father of Kuru, (ii) a Vedic R̄si.

SANAKA, SĀNANDA, SANĀTANA, SANĀT-KUMĀR, the mind-born sons of Brahmā.

SAṄDHYĀ twilight personified as the daughter of Brahmā; wife of Shiva When Brahmā attempted to do violence to his daughter, she turned into a deer Brahmā pursued her through the sky in the form of a stag. Shiva, who witnessed this, shot an arrow and cut off the stag's head which remains in the sky in the 5th mansion called Mrigashiraś and the arrow in the 6th lunar mansion called Arḍhā

SAṄDHYĀ: goddess Devī, worshipped as a year old baby.

SAṄDHYĀ-BĀLĀ: the demons who are most powerful at twilight

SĀNDIPĀNĪ: the man who instructed Balarama and Baladeva in the use of arms, asked as his preceptor's fee that his son drowned in the sea and kept under water by demon Pañcajanya should be restored to him. Kṛṣṇa plunged into

the sea, killed the demon and brought back the child. (see Pañcajanya).

SAṄJAYA: Dhṛitarāṣṭra's charioteer and minister who went as an ambassador to the Pāṇḍavas before the out-break of the battle of Kurukṣetra

SANJĀ daughter of Vishwakarman; wife of the Sun whom she bore three children: Manu Varvassata, Yama and Yanu, the goddess of the river Yamunā. The fervour of her husband being too strong, she replaced her handmaid Chhaya (shade) in her place and went to the forest to practice austerities. Vaivasvata, her husband beheld her in the form of a mare and approached her as a horse and thus were born the two Ashwins (see Ashwinī kumār, Vishwakarman).

SAṄKARĀSANA: a name of Balarāma.

SAṄYĀŚI a Brāhmaṇa in the fourth or the last state of religious life.

SAPTA-MĀṬRIKĀ. are the seven mother-god desses. A demon Āndhakāsura by his pious practices obtained several boons from Brahmā, after which he started causing annoyance to gods. He even attempted to carry off Pārvati, the consort of Shiva. Shiva attempted to kill him but every drop of blood of the demon that fell formed another Āndhakāsura. From the flame issuing from his mouth, Shiva created a Shakti called Yōgeshwari who stopped the blood from falling on the earth. Seven gods sent their Shaktis or female energies to assist Yōgeshwari. These were Brahmā, Māheswari, Kaumārī, Vaishnavi, Varāhī, Indrāṇi, and Cāmuṇḍā, the Shaknis respectively of gods Brahmā, Maheshwara, Kaumāra, Viṣṇu, Varāha, Indra and Yama. These mother goddesses have the same ornaments, weapons and vehicles as their male counterparts. Sometimes Yōgeshwari is also included and then the māṭrika number eight.

SAPΤARŚI- the seven great R̄sis; their names vary according to different accounts (see R̄si). Once there was a great sacrifice and Agni saw the beautiful wives of the Saptaṛśis and had amorous thoughts towards them. Śwāhā, who had developed passion for Agni came to know of it and taking the form and shape of the six wives of the R̄sīs, six times co-habited with Agni but she could

not take the form of Arundhati, the wife of Vasiṣṭha because of Arundhati's conjugal fidelity for which reason she was raised to be the morning star. Some celestials flying in the air, saw Śvāhā going to Agni in the guise of the wives of the Ḫāśas and they talked scandal with the result the six wives were divorced by their husbands and became Pleiades or Kṛtikeyas. They nursed the infant Skanda and he came to be called Kārtikeya (see Śvāhā, Skandha).

SAPTA-VADHRI. a Vedic R̄ṣī whose seven brothers did not want him to have conjugal relations with his wife and locked him every night in a cage. He prayed to the Ashwins who enabled him to get out of his cage during the night to visit his wife and return to it at day break

SARAMĀ: (i) mother of two dogs called Sārameyas, was herself the dog of Indra. The two Sārameyas both had four eyes each and were the watch dogs of Yama. Saramā recovered the cows stolen by the Panis, (ii) wife of Vibhūṣāna, attended on Sītā while in the captivity of Rāvana, (iii) a daughter of Daksha; mother of animals; (iv) daughter of Gandharva Shalīśā; wife of Kashyapa.

SĀRAMEYAS: Saramā's children, watch dogs of Yami (see Saramā).

SĀRASA: Suparna, son of Garuda.

SARANYŪ: see Sañjñā.

SĀRASWATĀ: (i) a R̄ṣī, son of Dadhici and Saraswati (see Dadhyanc). R̄ṣī Dadhicī saw Apsarā Alinibusī and his vital seed fell into the river Saraswati. Saraswati reated the seed in her womb and gave birth to Saraswata. Once there was a great drought and Brāhmaṇas were reduced to such straits that they even neglected the VEDAS and thus lost their knowledge. Saraswata being the personified son of river Saraswati was fed with fish by his mother and thus was able to keep his knowledge of the VEDAS. After the drought was over, 60,000 Brāhmaṇas flocked to him for knowledge of the VEDAS. The Saraswata Brāhmaṇas dwell in the Punjab; (ii) son of Atri.

SĀRASWATĪ: a Vedic deity; a river goddess worshipped as the bestower of fertility and wealth; later considered as the wife of Brahmā;

goddess of learning, wisdom, speech, art and the sciences; represented as white in colour, graceful in figure with a crescent on her brow and sitting on a lotus, with a book in one hand and the other hand tuning a Veena, a stringed instrument symbolising art and culture or a lotus. According to a Vaishnava tale of Bengal, Viśnu had three wives: Lakshmi, Saraswati, Gangā. Finding three wives too many to manage, he transferred Gangā to Shiva and Saraswati to Brahmā, and kept Lakshmi to himself

SARVA: a Vedic deity of destruction. The name later came to be applied to Shiva in his manifestation as Rudra. He represents the element earth, the nourisher, the support of life, the hunter. He is considered equivalent of the god of love, wife Vikeshi, son Angāraka, the planet Mars

SARVAMANGALĀ: Devi, seated on a lion, four-armed, carries the akshastūtra, padma, shula, kamañḍalu.

SARVABHŪTADAMANĪ: Devi of deep red colour with tusks in her mouth; belly is big, carries the kapāla and the vajra in her two hands.

SARYĀTA: (i) an ancient king and the 7th son of Manu Viavaswata; gave his daughter in marriage to Cyavana (see Cyavana); (ii) son of Nahūṣa.

SATADHANWAN: a Yādava who killed Satrajita in his sleep. Kṛiṣṇa avenged his father-in-law's murder and killed him with his discus (see Akrura, Kṛiṣṇa, Satrajita). Satadhanwan was a suitor for the hand of Satyabhāmā, daughter of Satrajita who later became the wife of Kṛiṣṇa.

SĀTI: (i) wife of Shiva; daughter of Daksha. Daksha performed a sacrifice and invited all deities but ignored Shiva, resulting in a quarrel between Shiva and Daksha. As a consequence, Shiva's wife Sati, immolated herself on a pyre and became Sati; later reborn as a daughter of Hemāvat and Menā; named Umā and married Shiva (see Daksha). According to a legend, in the beginning everything was female, except Shaṅkara—Shiva Brahmā, Viśnu, Daksha and other gods performed austerities to invoke Kālikā, the goddess of Time and asked her to be born of Daksha and seduce Shiva; (ii) daughter of Brahmā.

SARTAJITĀ: son of Nighna; received the Syāmantaka jewel from Sūrya; when the jewel was lost, Kṛṣṇa found it and restored it to him and in return for this gratitude, Satrajita presented his daughter Satyabhāmā to him in marriage. Satādhwanwan was one of the suitors for the hand of Satyabhāmā and he killed Satrajita and carried off the jewel (see Kṛṣṇa, Satādhwanwan).

SATYĀ: true, genuine, sincere, truthful, pure. A name given to Viśvā, Rāmīcāndra, one of the Vishwadevas, one of the 7 Rāśis in various Manvantaras name of Shakti, Durgā, Sītā, Satyavati, family deity of the Kūṭiyāt and Atharvans, daughter of Dharmā, daughter of Nagajit and wife of Kṛṣṇa and many others.

SATYĀBHĀMĀ: Satrajita's daughter and one of the four chief wives of Kṛṣṇa; induced Kṛṣṇa to bring the celestial Pāñjā tree for her from swarga; bore Kṛṣṇa ten sons (see Satrajita).

SATYADHRITI: son of Sharadvata; grandson of Gautama; also called Nārāyaṇa; father of Urvashi, (see Nārāyaṇa).

SATYAKI: Kṛṣṇa's charioteer; fought on the side of the Pāṇḍavas; killed Kṛṣṇavarman in a drinking brawl at Dvārakā; was himself the victim of the latter's friends.

SATYAVĀN: son of Dhūmatrīsa, a king who had lost his kingdom and his eyes and was living with his only son and wife in a forest. Sāvitrī, the daughter of a king Ashwapati chose him as her husband even when she was forewarned that he had only one more year to live (see Sāvitrī).

SATYAVATI: (i) daughter of the king of Cedi, Upacara and Apsarā Adrikā who was condemned to live on earth as a fish. Satyavati before her marriage met Rāśi Parīshara while crossing the river Jamunā and bore him a son, Kṛṣṇa Dwaipāyana (see Kṛṣṇa Dwaipāyana); married Shaṅtanu and bore him two sons: Vicitravirya and Citrāṅgaḍa, thus a grandmother of the Kauravas and the Pāṇḍavas (see Bhīṣma, Shaṅtanu, Achodā); (ii) wife of Brāhmaṇa Ruci; mother of Jantadagni; grandmother of Parashurāma (see Ruci). Her husband gave her and her mother a sacrificial food to eat for the birth respectively of a Brāhmaṇa and a Kṣaṇṭriya

son. The sacrificial foods were exchanged and the result was opposite to what was desired (see Jantadagni); (iii) wife of Nārada.

SATYA-VRĀTA: (i) see Trishanku, Vishwāmitra; (ii) 7th Manu.

SATYAVRĀTA: a descendant of Ikshvāku of the Solar race; father of Haricandra; performed many sacrifices to bodily ascend to heaven. His priest Vasītha declined to perform such a sacrifice. He applied to Vishwāmitra for help who, amidst strong opposition from Vasītha's sons, and gods, raised him to heaven in his bodily form.

According to the HARIVANSHA, Satyavrata when yet a prince carried off the wife of a citizen and for this act was exiled by his father. During the period of his exile, there was a severe famine and he looked after the wife and children of Vishwāmitra. At the end of the 12 year exile, he was hungry one day and not finding anything to eat, killed and ate Vasītha's cow Kāmadhenu. Vasītha, in his rage gave him the title of Trishanku i.e. guilty of three sins i.e. seducing another man's wife, killing Vasītha's cow and eating it. Vishwāmitra, happy at the help his family received from Trishanku during the period of exile, raised him to heaven. (see Trishanku, Vishwāmitra)

SAUBHARI: a sage who in his old age desired offspring, asked for the hand of one of the fifty daughters of King Māndhāti in marriage. The king was reluctant to comply with this request but was afraid to refuse lest he incurred the wrath of the sage. The matter was left to the daughters to decide themselves. When the sage visited them, he assumed a youthful, handsome form and all the daughters of the king wanted him for a husband. Eventually he married all of them and ordered Vishwakarmā, the architect of the gods to build a luxurious palace for each of them. He so contrived by his magical prowess that each of his 50 wives felt that he was devoted only to her; had 150 sons.

SAUDĀMANI: (i) daughter of Kashyapa and Vinatā; (ii) daughter of a Gandharva Hāli; (iii) an Apsarā.

SĀVARNĀ, SĀVARNI: the eighth Manu, a Rāśi, son of Surya, and therefore, the younger brother of the 7th Manu or Vaivasvata.

SAVARNĀ: wife of the Sun who Saranyu substituted for herself (see Saranyu).

SAVITRA: (i) a vedic name of the Sun; (ii) an Āditya; means the magic power of words which instigate men to act. He took control of the mind and thought; seized the light of Agni and extracted it from the earth. He has golden arms and hair; presides over the magic weapons

SĀVITRĪ: (i) a name of Satyarpā, the daughter and wife of Brahmā, (ii) daughter of king Ashwapati, wife of Satyavān whom she married even after she was told that he had only one more year to live When the fatal day arrived and Satyavān went out to cut wood in the forest, Sāvitri accompanied him When Satyavān fell down dead and Yama, the king of the dead, took his soul away, she followed him till Yama was constrained to restore Satyavān's life (see Satyavān).

SENĀ: (i) Indra's wife or his thunderbolt personified; (ii) armed forces personified as the wife of Kārttkeya; (iii) son of Rudras; of Saīmbara, of Dhṛitarāṣṭra; of Shiva.

SHACI: wife of Indra (see Indra)

SHAKINI. a female demons attendant on Durgā, vegetation spirits.

SHAKRA: an Āditya associated with Indra, means Might, the divinity of courage, of brute force, of war which brings victory, booty and security.

SHAKRĀNI: Indrāṇi, the wife of Indra

SHAKUNI: (i) also called Saubala was the brother of Gāndhāri; an uncle of the Kauravas A skillful gambler and a cheat, advised Duryodhana to invite Yudhiṣṭhīra to a game of dice; played on behalf of Duryodhana and cheated in the game and won. Yudhiṣṭhīra lost everything, his wife and kingdom (see Yudhiṣṭhīra); (ii) a serpent; (iii) a demon; (iv) Shiva.

SHAKUNĪ: a female demon, identified with Durgā

SHAKTI, SHAKTRI: eldest son of Vasītha; father of Parāshara, was a priest. Once King Kalmaśapāda struck him with a whip. He

cursed the king to be devoured by a man-eating Rākshasa and was himself the first victim of this demon. (See Kalmāśapāda). means power, ability energy, capability, strength; female energy of a deity especially of Shiva; also a name of Durgā Mostly nine Shaktis are recognised They are listed as: (a) Indrāṇi, Vaisnavi, Shanṭi, Brahmanā, Kaumārī, Nārasinhi, Varāhi, Māheshwari, (b) Vaishnavi, Brahmanā, Raudri, Māheshwari, Nārasinhi, Varāhi, Indrāṇi, Kārttiki, Pradhana; (c) There are 50 different forms of Shakti of Viśnu besides Lakshmi, such as Kirti, Kānti, Tuṣti, Puṣṭi, Dhṛitī, Shanti, Kriṣṇā, Dayā, Medhā etc and 50 Shaktis of Shiva besides Durgā or Gauri such as Gunodāri, Virajā, Salmāli Lolākshī, Vartulikshī, Dirghaghōṇī, Śudurghā, Mukhi, Gomukhi, Dirghajihvā, Kundodāri, Ardhañekshī Vikitramukhi, Jhālāmukhi, Ulkāmukhi etc. Saraswati is a Shakti both of Viśnu and Shiva According to the VĀYU PURĀNĀ, the female nature of Rudra became tow-fold One half Asitā or white and the other Sitā or black.

SHAKUNTALĀ daughter of Vishwāmitra and Apsarā Menakā, adopted by Kanwa who found her abandoned in the forest (see Vishwāmitra, Menakā, Kanwa). She grew into a beautiful maiden; King Duṣyanta while out hunting in the forest, saw her and fell in love with her; married her by Gañḍharva rites and then left her for his kingdom. Shakuntalā was cursed by sage Durvāsā to be forgotten by him in whose thoughts she was engrossed. Being engaged in the thoughts of Duṣyanta, she did not notice the sage standing at her door-step waiting for alms. Later on her entreaties, he relented and said that Duṣyanta would remember her again when he saw the ring he had given her. Shakuntalā gave birth to a son named Bharata (see Bharata) and when the child was a few years old, Kanwa sent her and the child to Duṣyanta. On the way, while crossing a river, the ring given by Duṣyanta fell into the river. Durvāsā's curse took effect. When Shakuntalā met Duṣyanta, he did not recognise her and sent her away. After a while, the fish which had swallowed the ring of Duṣyanta that fell in the river, was caught by a fisherman. The fisherman on discovering the king's ring in the belly of the fish, took the fish to the king, who on seeing the ring remembered Shakuntalā and sent for her (see Duṣyanta).

SHALYA: a king of Madra; brother of Mādri,

the second wife of Pāndu; sided with the Kauravas in the battle of Kurukshetra; acted as the charioter of Karna; took over the command of the army on the last day of the battle at the death of Karna; slain by Yudhuśthira.

SHAMBHU: means absolute knowledge; is Shiva as the abode of Joy.

SHAMĀTĀI: daughter of Daksha, wife of Kṛītu

SHANI: the Planet Saturn represented as a black man wearing a black dress, son of Surya and Chhāyā though some authorities make him the son of Balarāma and Revati.

SHAṄKARA, (SHAṄKAR). Shiva, the Creator. Because he creates, he is the source of Boundless Joy. The name means auspicious and giver of joy.

SHAṄKHA: (i) one of the 8 chief Nāgas; (ii) a Daitya who conquered the gods, stole the Vēgas and carried them off to the bottom of the sea from whence they were recovered by Viśnu in the form of a Fish; (iii) a demon dangerous to children; (iv) one of the Māris attending on Skaṇda; (v) an Asura; (vi) an attendant of Kuvera

SHANKHACŪDA: a Dānava, was originally Suḍāmā, a friend of Kṛīna, born as a Dānava due to a curse of Rādhā; married Tulasi, the daughter of Dharmadhwaja. All the conches in the world are formed of his bones. Except for Shiva, the holy water from the conch is sacred to all deities particularly to Viśnu and Lakshmi.

SHAṄKU: (i) a Rākshasa; (ii) Shiva; (iii) a Gaṇdharva attendant on Shiva; (iv) Kāmadeva; (v) Nāga; (vi) son of Kṛīna, (vii) a Dānava; (viii) an attendant of Skaṇda; (ix) a Rākshasa; (x) a serpent, son of Janamejaya.

SHAṄTĀ: the daughter of Dasharatha, adopted by Lomapādā; married Rāyashringa (see Rāyaśringa).

SHAṄTĀNU: king of the Lunar race; son of Pratipa and Sumandū; father of Bhīṣma by Gaṅgā. Married Gaṅgā, begot 8 children on her. She threw 7 into the waters but the 8th was saved. He was called Bhīṣma. These were the

8 Vasus born on earth After Bhīṣma's birth, Gaṅgā left Shaṅtanu; Shaṅtanu married Satyavati (Achodā) after promising her father that the son born of her would ascend the throne and not Bhīṣma (see Achodā, Bhīṣma, Satyavati).

SHANTI: tranquillity, peace, calmness of mind personified as a daughter (i) of Shraddhā, wife Atharvan; (ii) of Daksha, wife of Dharma; (iii) Indra in the 10th Manvantara; (iv) of a Tuṣṭa god; son of Viśnu and Dakshinā; (v) son of Kṛīna and Kālīndī; (vi) son of Angiras; (vii) son of Nila and father of Sushāḥṭi.

SHARADWAT: also called Gautama, was a Rāi; saw Apsarā Ghṛtāci and his semen fell on reed grass from which were born twins Kripā and Kripī; they were brought up by Shantanu (see Kripā, Kripī).

SHARWARI, SHABARI. a devout woman of low caste; lived in the hope of seeing Viśnu himself; her devotions were rewarded; met Rāmacandra (who was an incarnation of Viśnu) during his search for Sītā abducted by Rāvana. Her desire fulfilled, Sharwari ascended the funeral pyre and was raised to heaven by a sage.

SHARABHANGA: a hermit; visited Rāma and Sītā in the Dandaka forest and declared that his desire of meeting them having been granted, he would ascend to heaven; prepared a fire and entered it. After his body was consumed, a beautiful youth arose from his ashes and in that form, Sharabhaṅga departed to heaven.

SHARMIŚTHĀ: daughter of the Dānava king Vṛishparvan; second wife of Yayāti; mother of Puru (see Yaśu, Devayāni, Yayāti).

SHATAKRATU: an epithet of Indra as a god of a hundred rites, for he achieves Indrahood or Lordship of the gods by performing 100 horse sacrifices.

SHATARŪPĀ: the first woman created According to one legend, she was the daughter of Brahmā and he had incestuous relations with her and thus was born the first Manu called Swayambhuva. According to a second legend she was the wife of Manu. Brahmā divided himself into two parts, a male and a female and Manu was an offspring of them (see Akuṣī, Brahmā).

SHATRUGHNA: twin brother of Lakshmana and a half brother of Rāmacandra. One eighth part of Viśnu's divinity was incarnate in him; married Sītā's cousin Shrūpakuṭi.

SHAUNAKA: a sage who originated the system of four castes.

SHAURI: Viśnu.

SHEŚA, SHEŚANĀGA: king of the serpents, dwells in Pātāla; shown as dressed in purple clothes, wearing a white necklace, holding a plough and a pestle in his hands; wife Anantashūrī, son of Kashyapa and Kadru; practised penances on Gañḍhamadana, in Baṛṭī, Gokarna, Puśkara and Himāvat in order to be emancipated from his body and avoid companionship of his brothers Brahmā prevailed upon him to pass through a crevice and support the earth and gave Suparna to help him. As a symbol of eternity, is called Ananta, incarnate in Balarāma. His 1000 heads form the couch and the canopy of Viśnu when Viśnu sleeps during the intervals of creation; endued with great strength, causes earthquakes when he yawns and destroys all creation by vomiting out fire at the end of each kalpa; identified with Vāsuki (see Ananta).

SHIKHAÑDIN, SHIKHAÑDINI: According to the MAHĀBHĀRATA, Ambā, one of the three sisters obtained by Bhīṣma as wives for his half brother Vicitravirya was secretly betrothed to king Sālva. When Bhīṣma heard of it, he sent her to king Sālva. But the king refused to marry her as he had failed to win her in the Swayamvara (see Ambā). Ambā then went to Vicitravirya who also refused to marry her. Ambā vented her anger on Bhīṣma as he was the cause of her misfortune; resorted to austerities and penances till she was assured by Parashurāma that in her next birth she would be a man and would be able to avenge her honour. Ambā was re-born as a daughter of Draupada. Draupada had undergone severe penances to obtain a daughter who would marry Arjuna and a son who would kill Drona. He had been promised the boon of both children. When Shikhandini was born, she was given out to be a boy and brought up as such in the hope that she would one day become a son. When Shikhandini grew up, she met a Yaksha called Sthunā who had the gift of changing his sex at will. Shikhandini requested him to change her female

sex for his male form just for one day and the Yaksha agreed. He assumed the form of a woman and Shikhandini became Shikhandin, the male. When after the lapse of the promised time, Shikhandin went back to the Yaksha to get the female form back, he found that the Yaksha had been cursed to retain the female form for the rest of his life and Shukhandin remained a male for life. The first fatal shaft that killed Bhīṣma came from Shukhandin. Bhīṣma who knew of the change of sex of Shukhandin, refused to fight one who was initially a woman. Shukhandin's arrow struck Bhīṣma and thus Ambā of an earlier birth took her revenge on him (see Bhīṣma).

SHISHUPĀLA: son of King Damaghosha; cousin of Kṛṣṇa, betrothed to Rukmini but she eloped with Kṛṣṇa on her wedding night, became an implacable enemy of Kṛṣṇa and slain by him. According to the VIŚNU PURĀNA, Shishupāla was the Daitya Hiranyakashipu slain by Niṣṭha, as well as Rāvāna, killed by Rāmacandra; ascended heaven for constantly thinking of Viśnu even though as an enemy.

SHIVA: (i) a VEDIC deity called by the name of Bhava, associated with Shiva (see Bhava). (ii) third of the Hindu Triad of gods: Brahmā, Viśnu, Shiva. In a human representation is shown wearing long matted hair i.e. Jatā in a top knot in which the crescent moon is fixed; the celestial Gaṅgā flows through his matted locks; his hands show the gesture of granting boons and removing fear. His three eyes represent the Sun, the Moon and Fire, the three sources of light that illuminate the earth, the space and the sky; through these three eyes, he can see the three forms of time: past, present and future. The frontal eye is the strongest and mainly looks inwards; when directed outwards, it burns all that appears before it. He destroyed Kāmadeva with that eye and destroys the universe at the time of each period of destruction. Because of his 3 eyes, he is called Trimatra, Triabibaka. How he got his third eye is told in MAHĀBHĀRATA. One day Pārvati in a playful mood put her hands on his eyes and closed them. The universe was suddenly enveloped in darkness and all life came to a stop. A third eye appeared on the forehead of Shiva and darkness disappeared. His body is covered with ashes; a necklace of skulls and snakes adorns his neck and he carries a begging bowl made of a skull in one hand, a trident in the second and an

ave in the third. He sits on a tiger skin, deep in meditation with his weapon the trident and the bull Nārīśa near him. The snake round his neck is a symbol of wisdom and mortality. His neck is blue because to save the universe from destruction, he drank the poison Kālakuta that came out of the ocean of milk. Pārvati watching him take the poison was afraid for his life and caught his neck to prevent the poison entering his body. The poison stayed in his throat which became blue and gave him the epithet Nilakaṇṭha. Pārvati is regarded as the creative force behind the Universe as by her timely intervention, she stopped the untimely destruction of the Universe. Shiva is death personified, destruction leads to eternal life and from destruction arises life. Shiva is represented as a fearful divinity who destroys all and creates life through the rhythm of his dance, the sound of his drum and the scattering of his seed.

Shiva is continually wrapped in meditation and has the power to divide his personality. Called Natarāja, the Lord of the dance in which form he has created 108 different dances. Some of his dances are gentle and calm, others are fierce and terrible. The most well-known is the Tāṇḍava dance which he dances at the end of each cosmic cycle.

He is worshipped as Shivalingam which represents evolution, existence and involution. Śpīti and Samhāra is a highly symbolised and spiritually conceived image of the god, a god without form or attributes. It stands for the first reflection of man, of something beyond his physical vision, an expression of the syllable OM. He is not created but born of his own Swayambhu, Swayambhava, Shambhu; called Ishwara, the all-knowing without whom nothing moves on this earth, Nartakān, the one who keeps the world rhythm; Karunākara, the all-merciful, Mahāvīra, the all-courageous, Pashupati, the Lord of the beasts. He is both the Creator and the Destroyer and rules over both the spirits of light and those of darkness (see Mahādeva). His three eyes are the three divisions of time: past, present and future, moon's crescent on his diadem is the measure of time by months; a serpent round his neck is the measure of time by years; necklace of skulls is the perpetual revolution of ages and the successive extinction and generation of the races of mankind; his Trident or Trishula represents his three attributes as Creator, Destroyer and Regenerator. The

tears that he shed while on his way to destroy the three cities Tripura turned into Rudrāksha beads, symbolises the five elements: Earth, Water, Fire, Wind, Ether. Shiva represents the fourth (Turya) state of the soul, the pure, impersonal, unconditioned. The other three states of the soul viz. the state of wakefulness, dream and unconsciousness are impure, personal and conditioned by physical envelope.

SHIVĀ. Devi seated on a bull, 3-eyed, carrying a damaru bound with a snake and a trishula, one hand in varada and another in the abhaya pose.

SHIVADŪṬI: an aspect of Devi with a faded look; face suggestive of a jackal, emaciated body ornamented with snakes and a garland of skulls; look terrifying, 4-armed, on her complexion is bright, 3-eyed, 3-armed; worshipped by gods, gāyatrīs and others; carnes in her hands the rakta-pātra (a vessel to hold blood), khadga, shula and māṁsa (flesh), or she has 8 hands. In the left hands she carries the rakta-pātra, gadā, khetaka, pāsha and in the right hands the padma, kuthāra, khadga, ankusha.

SHIVI, SHIBI: (i) son of king Ushinara. To test his charity and devotion, Indra took the form of a falcon and pursued Agni who had taken the form of a pigeon. The pigeon took refuge with Shivi and the falcon demanded the pigeon as it was his food by right. Shivi was reluctant to let the pigeon go and the falcon agreed to accept an equal weight of the flesh of the king instead. Shivi cut off a piece of flesh from his right thigh and put it in the pan to balance the weight of the pigeon. But the pan with the bird continued to be heavier no matter how much flesh Shivi put. Ultimately Shivi put his entire body in the pan and the two pans balanced. The bird flew away.

Vishnu tested Shivi's charity and approached him in the guise of a Brāhmaṇa and asked for food. But the only food he was prepared to accept was the flesh of Shivi's son, killed and cooked by Shivi himself. Shivi did as was demanded by the Brāhmaṇa but the Brāhmaṇa would only take the food if Shivi tasted it first. Shivi was prepared to make even that sacrifice but the Brāhmaṇa having tested Shivi's devotion was satisfied with him; restored the boy to life and vanished; (ii) an Asura; (iii) Indra; (iv) a prince who sided with the Pāṇḍavas; (v) born to Mādhavi, the daughter of Yayāti; caused Yaśāti to ascend

to heaven by means of his good deeds; girded the earth round him as if it was a leather belt; performed sacrifices and ascended heaven

SHOBHANĀ: one of the Matris attendant on Skanda.

SHRADDHĀ: (i) Faith, confidence, trustfulness personified as a VEDIC deity; (ii) daughter of Daksha; wife of Dharma, mother of Kāmadeva; (iii) daughter of Kirātama; wife of Angiras

SHRAWAN KUMĀR son of Danipati, also called Munikumār, was a pious lad, an only son of his aged blind parents, used to carry his parents on his shoulders and took good care of them. Once he was taking them to a pilgrimage. On the way, they passed a thick forest. They being thirsty, he left them to fetch water from a pond. As he lowered his empty pitcher in the pond, it made the sound of an animal's roar. Rājā Dasharatha was out hunting. He was a crack shot and aimed his arrow towards the pond. The arrow struck Shrawan kumār fatally. Before expiring, Shrawan kumār asked him to take water to his parents. His parents were grief-stricken at the news of their only son's death and cursed Dasharatha to die also in grief over his son and then ascended the funeral pyre. Shrawan kumār and his parents were later raised to heaven and became stars. (see Dasharatha).

SHRI: fortune, prosperity personified as the wife of Nārāyaṇa (see Lakshmi).

SHRIDHARA: Viśnu.

SHRIYAPATI: Viśnu as husband of Shri.

SHURAVATI (SRUTĀVATI). daughter of Bharadwāja. Rājā Bharadwāja saw Apsarā Ghṛtāci and his vital seed came out. He caught it in his hand and kept it in the funnel of a leaf. From that was born a girl. She performed austerities at Bidarāpacana; gratified Indra and became his wife

SHRUTĀ: (i) daughter of Sura; sister of Vasudeva, wife of Viśvāsharman; (ii) Saraswati; (iii) mother of Shishupāla; (iv) wife of Kṛṣṇa.

SHRUTĀ: (i) son of Pururavas; (ii) son of Bhūmisenā; (iii) brother of Janamejaya.

SHRUTAKIRTI: a cousin of Sītā; wife of Shatru-

ghna.

SHUBHĀNGI: (i) Rati, the fair limbed wife of Kāmadeva, (ii) wife of Kuvera

SHUKA: (i) son of Vyāsa Veda Vyasa Kṛṣṇa Dwaipāyana saw Apsarā Ghṛtāci transformed into a parrot when he was making fire with fire sticks called Arani. His seed came out and thus was born Shuka (see Kṛṣṇa Dwaipāyana). recited the MAHĀBHĀRATA to Gāngharavas and Yakshas; (ii) a Rākṣasa counsellor of Rāvana

SHUKRA (i) son of Bṛigu, father of Devayāni and the priest of the Daityas. Shukra went to Shiva to ask for means by which the Asuras could be protected from the gods. While he was away, the Asuras were attacked by the gods and Viśnu killed Shukra's mother. For this, Shukra cursed Viśnu to be born seven times in the world of men, hence the coming of Avatars, (ii) Planet Venus.

SHUMBHA & NISUMBHA: two Asura brothers; performed severe penances for 5000 years to obtain immortality. The gods got alarmed at their austerities and Kāmadeva on the advice of Indra sent Apsarās Rambhā and Tilottamā to seduce them. The two Asuras by their austerities became so powerful that even Brahmā, Viśnu, Shiva could not help the gods. Shiva advised the gods to seek the help of Durgā; Durgā killed the two brothers.

SHUNAHSHEPA: son of Ricika; sacrificial animal at the sacrifice of Harisandra; having pleased the god, he was delivered and became a son of Viśhvāmitra. According to the legend, King Harisandita being childless, vowed that if he obtained a son, he would sacrifice him to Varuna. A son was born called Rohita and the father kept on postponing the sacrifice. When the father at last decided to perform the sacrifice, Rohita refused to be the victim and went to live in a forest; met a Brāhmaṇa Rājā called Ajigartha and purchased his second son called Shunahshepa to be the substitute for himself in the sacrifice. Varuna approved of the substitute but Shunahshepa saved himself by reciting verses in honour of deities and was received in the family of Viśhvāmitra. In the RĀMĀYANA the story is told

differently (see *Atibarish*). Shunahshepa later came to be called Devarata, the son of *Vishwāmitra*.

SHUNASHĪRA: two rural deities, favourable to the growth of grain; personification of Share and plough; identified as *Yasha* with *Vāyu* and *Aditya*; by others with *Inṛta* and *Vāyu* or with *Inṛta* and *Surya*.

SHURPANAKHĀ: sister of *Rāvaṇa*; fell in love with *Rāmacandra* while he was in exile. *Rāma* sent her to *Lakshmana* but he also refused to accept her and sent her back to *Rāma*. This enraged the *Rākshasi* and she fell on *Sītā* and wanted to do her harm as she felt that *Sītā* was responsible for the brothers to refuse her love. To protect *Sītā*, *Lakshmana* cut off her nose and ears. *Shurpanakhā* went to *Rāvana* and asked him to avenge the dishonour done to her. *Rāvana* abducted *Sītā* and this brought on the war between *Rāma* and *Rāvana*, thus fulfilling the prophecy that a woman would be the cause of *Rāvana's* death (see *Vedavati*).

SHYĀMĀ: means black; (i) a name of *Shiva's* wife (see *Umā*), (ii) *Yamunā*, (iii) daughter of *Meru*;

SHYĀMA: (i) *Shiva*, (ii) *Kṛṣṇa*, (iii) *Buddha*.

SIDDHAS. 88,000 semi-divine beings living in the region between the earth and the sun.

SIDDHI: Devi capable of bestowing all desired objects on her worshippers, she sits on a white seat adorned with lotuses and white sandal paste.

SIKHĀ: (i) Indra under *Manu Tāmasa*, (ii) the god of Love, (iii) *Kārtikeya*, (iv) a gana of *Shiva*.

SIṄHIKĀ. (i) daughter of *Daksha*, wife of *Kashyapa*, (ii) a *Rākshasi* who seized the shadow of the body she wished to devour, once seized and swallowed *Hanumān* and when she was going to make a meal of him, he rent her body to pieces and thus brought an end to her.

SIṄIVĀLI (i) a lunar goddess of the *Ro-Vedic* times helping in the birth of children; a sister of gods invoked to grant offsprings, possesses an ideal feminine physique: broad hipped, fair armed, fair figured, a mistress of the family; invoked with *Saraswati* and *Rākā*, wife of *Viṣṇu*; presiding deity of the 1st day of the New moon;

(ii) daughter of *Āṅgiras*; (iii) wife of *Dhātri*, daughter of *Darśa*; (iv) *Durgā*.

SĪTĀ: A *VEDIC* deity presiding over agriculture; later referred as the wife of *Indra*. *Indra*, the god of rain sends his showers and fertilises the furrow that is *Sītā* which receives the seed and yields the crops. In the *RĀMĀYANA*, she was the daughter of *Janaka*, king of *Vidhā*, wife of *Rāmacandra*. She was the goddess *Lakshmi* born in a human form to bring about the destruction of *Rāvana* who was invulnerable to gods, *Gāndharvas* and *Asuras* and it was predicted that a woman would be the cause of his death (see *Vedavati*). *Rāma* won her in the *swayamvara* after breaking the bow of *Shiva*, accompanied her husband in his fourteen years of exile into the forest; abducted by *Rāvana* (see *Mārīca*), stood up against all threats, persuasions and terrors of *Rāvana* (see *Rāvana*); passed through the fire ordeal to prove her innocence but even then her husband doubted her chastity and exiled her from the kingdom. She was pregnant at that time and gave birth to twin sons *Lava* and *Kusha* in the hermitage of *Vālmiki*. When the boys were fifteen years old, *Rāma* discovered them and he recalled *Sītā* but she felt humiliated and implored Mother Earth *Dharani* whose daughter she was to take her back. An earthquake occurred and *Sītā* was swallowed by the earth (see *Dharani*). She is depicted as the embodiment of fidelity, honesty and tenderness, (ii) a goddess of corn, invoked in the *Ro-Vedic* times to grant riches, blessings and crops.

SKAṄDA also called *Kumāra*, *Kārtikeya*, is the god of war, son of *Shiva* and *Pārvati*, born to kill *Tāraka*. The demon *Tāraka* was creating havoc and only a son of *Shiva* could kill him. *Shiva* was forever absorbed in meditation and there appeared no chance of his begetting progeny. *Pārvati* was therefore, born as a daughter of *Hemāvat* and *Menā*, she won *Shiva* as her husband after severe penances. Though *Skaṇḍa* is called her son, as she was the consort of *Shiva*, the seed of *Shiva* was too powerful for her to bear in her womb and it was thrown into Agni, who also could not bear it and threw it into the Ganges river. *Gangā* bore the child which was later washed ashore in a forest of reeds called *Sharavana* where he was reared by the six *Kṛtitikas*. The origin of *Skanda* is variously told. (see *Agneya*, *Guha*, *Swāhā*, *Kārtikeya*).

The six faced god of war (see Kumāra, Kārttīkeya); son of Agni and Swāhā, also considered as the son of Shiva and Pārvati or Shiva and Gaṅgā; married Devasenā, the army of gods, hence he remains forever single. According to another version, he married Senā, the daughter of Brahmā or to Kaumāri, the virgin.

Swāhā assumed the form of the six wives of the Saptaśis and six times co-habited with Agni; the semen of Agni she threw on the mountain Shweta where it developed into Skanda with six heads and was nursed by the six wives of the Rsis who had been cursed to become Pleiades by their husbands. According to another version, Shiva threw his seed into Agni; Agni could not burn it and threw it into the Gāngā (see Gangā) who unable to bear it, washed it away on mount Himāvat where on a clump of reeds, it developed into Skanda and was nursed by the Kṛttikas; depicted as six headed, 12 armed with a dart, holds a bow, and arrows, a sword, a thunderbolt and an axe. His spear returns to his hands after killing his enemies. Women are not allowed to worship him. He has many names, Kumāra (the adolescent), Kārttīkeya (son of Kṛttikā), Guha (the secret one), Rudrasunu (son of Rudra), Senāpati (Lord of armies), Siddhāsena (captain of the realised), Shaktiṣvara (the spear holder), Gangāputra (son of Gaṅgā), Shatābhī (born in the thicket), Tārakājī (vanquisher of Tāraka), Shaṭmukha, Sadānana (son of purifier or Fire).

SOMA: also called Caṇḍramā, son of Atri and Anasuya; personified as the moon; married 27 daughters of Daksha, the Lunar asterisms. He was more attached to Rohini which made her sisters jealous of her and they complained of Soma's partiality towards Rohini to their father. Daksha cursed him to remain childless and to counteract consumption. But at the intercession of Soma's wives, Daksha relented but since the curse once pronounced could not be completely removed, he modified it and his curse was to take effect only periodically, hence is explained the periodic waning of the moon.

Soma became arrogant and carried off Tārā (star) the wife of Bṛhaspati and refused to return her even at the entreaties of Brahmā. A battle ensued called Tārakāmāyā in which Indra and the gods sided with Bṛhaspati and the foes of the gods took the side of Soma. Ultimately Brahmā interceded and stopped the war and compelled

Soma to return Tārā to her husband. She gave birth to a son of Soma called Budh and from him started the Lunar race (see Tārā, Bṛhaspati).

Soma is the milky juice of a plant which after extraction and fermentation was taken as an alcoholic beverage by the Brāhmaṇas and offered a libation to the deities.

SOMĀ: an Apsarā; welcomed Bharata at the request of Bharadwāja

STHĀNU, STĀNU: came out of the primordial egg, father of 11 Rudras, a name of Shiva

STHALIDEVATĀ gods and goddesses of soil, local deities

STHUNA, STHUNAKARNA a Yaksha who changed his sex with Shikhādīni (see Shikhādīni).

SUBALA father of Gandhāri.

SUBĀNU a Rākshasa, son of Tāraka; killed by Rāma.

SUBRAMANYA a name of Kārttīkeya, the god of war.

SUBHADRĀ: Vasudeva's daughter; sister of Kṛṣṇa; wife of Arjuna; mother of Abhīmanyu. Kṛṣṇa had incestuous relation with his sister in his form as Jagannātha

SUBHĀNU: son of Kṛṣṇa and Satyabhāmā.

SUCĀRU: a son of Kṛṣṇa and Rukmini

SUDESHNA: a son of Kṛṣṇa and Rukmini.

SUDYUMNA: son of Manu Vaivasvata; born a female called Ilā, changed into a male (see Idā).

SUGRĪVA: a monkey chief of Kiśkindhā, dethroned by his brother Bāli. Rāmacandra helped him to regain his throne, sided with Rāma along with his monkey host in his battle against Rāvana.

SUJĀTĀ: daughter of Uddilaka; wife of Kahoda; mother of Astavakra.

SUKANYĀ: daughter of Saryati; wife of Rsi

Cyavana; mother of Pramati. Ashwinkumārs tried to seduce her saying that her husband was old and ugly but she remained faithful to her husband (see Cyavana).

SUKLISH: son of Sālkājñakata and Viḍyutkeshā; abandoned by his parents after his birth; seeing him cry, Pārvati was moved and Shiva made him into a young man at once; married Devavati, the daughter of Gañḍharva Grāmanī.

SUMĀLI: a Rākshasa, wife Ketumati; had the boon of a very long life from Brahmā; started committing atrocities on people, uncle of Rāvana.

SUMITRĀ: wife of Dāsharatha, mother of Lakshmana and Shatrughna.

SUṄDA: (i) Viśu; (ii) an Asura, brother of Upasūnda. The two brothers became very powerful by their austerities and pleased with them, Brahmā gave them a boon. They asked for immortality which Brahmā refused and instead said that they will not have to fear anyone or anything except each other. The brothers were happy at the boon as they were devoted to each other. After a while the two brothers became arrogant and started inflicting atrocities on men and gods. Brahmā sent Apsarā Tilottamā to the Vindhya mountains where the two brothers were playing. The brothers saw Tilottamā and both wanted her for himself. They became jealous of each other, started quarrelling and struck each other to death by their maces. Brahmā then bestowed the three worlds to Indra and granted Tilottamā the right to roam in the region of the Ādityas.

SUNĀMAN: son of Ugrasena; brother of Kārtiṣa; killed by Balarāma.

SU-PRIYA: chief of the Gandharvas.

SŪRA: a Yādava king; father of Vasudeva and Kuṇḍi; grandfather of Kṛṣṇa.

SŪRA: a nymph personified as the goddess of wine; produced at the churning of the milky ocean.

SURABHI: (i) the cow of plenty produced at the churning of the milky ocean; (ii) a goddess with the face of a cow and the body of a woman.

She carries in her two hands a handful of grass and a kamandalu; worshipped for the attainment of wealth, plenty and prosperity.

SŪRAS: inferior deities of VEDIC origin connected with Surya; inhabit SWARGA; a god in general.

SŪRASĀ: a Rākshasi; mother of the Nīgas; swallowed Hanumān when he was on his way to Lankā to fight against Rāvana. Hanumān distended his body and stretched her mouth to a hundred leagues wide and then suddenly shrunk to the size of a thumb and dashed out of her mouth.

SŪRSA: daughter of Kroḍhavansh; sister of Kaḍru.

SŪRYA: the Sun and one of the chief VEDIC deities; his diameter is 10,000 yojanas, circumference 35,800 yojanas, identified with Savitṛ and Vaivasvat and therefore, an Āditya; son of Aditi, the eighth son that Aditi discarded; also called Martanda (see Aditi); wife Uṣī; also called the son of Uṣī. In the RĀMĀYANA, he is referred as the son of Kashyapa and Aditi or as a son of Brahmā. By his wife Sanjīva, daughter of Vishvakarma, he had three children Minu Vaivasvata, Yama and Yami (see Sañjīva). For his daughter's sake, Vishvakarmā cut off an eighth part of the sun's effulgence and from the blazing pieces thus cut off, he fashioned the weapons of gods including Viśu's discus, Shiva's trident, Kuvera's weapons and the lance of Kārttikeya. Rāhu swallows Surya and Soma (eclipses) because they discovered him drinking amṛta. Father of Kuṭṭi's illegitimate son Karṇa, of Shani and the monkey chief Sugrīva; bestowed his daughter Tāppi on Samvarna; took Niṛada with him to the palace of Brahmā, gave to Yudhiṣṭhīra a copper vessel, the food cooked in which became inexhaustible; appeared before Karṇa in a dream and warned him against Indra and advised him to ask for the Shakti of Indra; came to the investiture of Skandā; when Renukā, the wife of Jaimadagni was afflicted by the rays of the Sun and Jaimadagni was going to pierce the Sun, Surya, disguised as a Brāhmaṇa, gave him an umbrella and a pair of sandals. He is depicted as riding a chariot drawn by seven horses or one seven-headed horse with Aruna or Vaivasvata as his charioteer.

SŪRYĀ: a VEDIC goddess associated with marriage;

daughter of Surya; wife of Soma; Ashwins were the groomsmen who carried her away in their chariot and therefore, she is called Ashwinī.

SU-SHENA: (i) son of Kṛṣṇa and Rukmini; (ii) Rāma's physician who brought the dead to life.

SŪTA: means a charioteer; an epithet of Karna.

SUVARCASĀ: a consort of Surya.

SUVARNĀ: a consort of Surya.

SWĀHĀ, SVĀHĀ: means offering, daughter of Daksha and Prasuti; wife of Agni or Vahni, assumed the form of the six wives of the Saptaṛsi and six times co-habited with Agni (see Saptarśi), could not assume the form of Arundhati. The six wives were turned out by their husbands who suspected them of infidelity and they became the six Kṛtikās (Pleiades). Swāhā carried away the seed of Agni, discharged six times while having relations with her from which seed was born Skanda. This seed was thrown by Swāhā into Gaṅgā. The heat of Agni's seed was too much for Gaṅgā to bear and she threw away Agni's seed onto the reeds growing on her bank. Among the celestial ladies, there were none save the Kṛtikās who could bear the seed in their womb. Agni became gratified and his energy was divided into six portions and a portion was placed in each of the Kṛtikās. All of them were delivered at the same time and the six portions united into one. The earth received the child from gold. He grew up in a celestial forest of reeds, reared by the Kṛtikās and hence came to be called Kṛtīkeya. Gold is the energy of Agni and was born from the same seed with Kṛtīkeya, hence gold is highly auspicious (see Skanda); her body consists of the 4 VEDAS; her limbs are the 6 Āṅgas or members of the VEDA; represented also as a wife of the Rudra-Pashupati.

SHWETĀ: means dressed in white; (i) a deity connected with the sun bright as the moon, seated on a white lotus, (ii) Skanda's attendant; (iii) a Daitya, son of Viprachit; (iv) an Avatar of Śiva, (v) a manifestation of Viṣṇu in his Varṣa incarnation; (vi) one of the seven tongues of Fire;

SHWETĀ: (i) one of the Matris attendant on Skanda (ii) a goddess, bright as the moon, seated on a white lotus.

SHWETAKETU a sage, son of Uddalaka, put a stop to the practice of married women consorting with other men, except when a man had to raise seed to the husband

SWADHĀ means oblivion, wife of Kavi, regarded as a daughter of Daksha and Prasuti by some, and of Agni by others

SWAPHALKA husband of Gāudīni, father of Akrura, where he dwelt famine, plague, death were unknown.

SWARNAGAURI: is Pārvati, for acquiring a lustre of gold by her penance to win Śiva.

SWASTI: one of the Matris attending on Skanda.

SWAYAMBHU: the self-existent; a name of Brahmā, the Creator.

SYĀLA: a Yādava prince; insulted sage Gārgya and was the cause of his becoming the father of Kāliyavana; a great enemy of Kṛṣṇa and the Yādavas.

SYANA: daughter of Kashyapa; mother of hawks.

SYĀVA: a Vedic Rishi.

SYENI: daughter of Tānti; mother of donkeys and asses.

T

TAKSHAKA: a serpent chief, caused the death of Parkshit in consequence of the curse of a Brâhmaṇa Srigin, prevailed upon Kashyapa not to help Parkshit, met Kashyapa on his way to Parkshu when Janamejaya, son of Parkshu began his *Sarpa Satra*, Takshaka sought the shelter of Indra and thus resulted in Indra's fall, served as calf for Nâgas to derive poison from the earth; the Nâga presiding over the month of Shukra; on the neck of Shiva, an ear ornament of Shiva; shaken by Hitanyakashipu, sent along with others to fight Prahlâda (see Janamejaya); in the guise of a beggar deprived Uttânika of a pair of ear-rings but was forced to give them back.

TÂLAKETU: means palm bearer; an epithet of (i) Bhîṣma; (ii) Balarâma

TÂLADHWAJA: Balarâma

TÂMRA: (i) daughter of Daksha, one of the wives of Kashyapa; mother of hawks, vultures, eagles, curlews, geese, Shuklis, (ii) daughter of Pulaha, mother of Apsarâs, (iii) wife of Vâstudeva, son Sahadeva.

TAPANA: Surya whose daughter is Yamunâ, the deity of the river Jamunâ

TAPASWÎ: (i) a sage of the epoch of the 12th Manu; (ii) a son of Cakshuia Manu; (iii) Kashyapa, a sage of the epoch of the 4th savarna

TÂPTI: daughter of Surya and Chhâyâ; mother of Kuru by Samvarita.

TÂREYA: a vânar chief, son of Bṛhaspati; went with Sugriva to Kuśkindhâ, brought a lovely coffin in which Bâli's dead body was carried to crore cremation grounds; took 5 (50 million) the monkeys to Sugriva for rescuing Sîtâ.

TÂRÂ: (i) wife of the monkey chief Bâli; mother of Ahogâda. Bâli's brother Sugriva took her as wife after Bâli had been slain in battle by

Râmâcandra, (ii) wife of Bṛhaspati; carried off by Soma, mother of Buḍh (see Bṛhaspati, Soma).

TÂRAKA: (i) a Daitya, son of Vayrânaka. His atrocities alarmed the gods and to destroy him Skanda, the god of war was born (see Kârttikeya, Skanda)

TÂRAKÂ, TÂDAKÂ: a female demon; possessed the strength of 1000 elephants; wife of Sunâ; mother of Mâricâ; daughter of Yaksha Suketu; changed into a Râkshasi by the curse of Agastya; ravaged the countryside and interfered with the devotions and penances of the sages. Vishwâmîtra wanted Râma and Lakshmana to kill her but Râma was reluctant to kill a woman but did so at the earnest entreaties of the Râis.

TÂRKHYA: (i) a name of Garuda; (ii) a mythological personification of the Sun as a horse or as a bird; married four daughters of Daksha i.e. Vinatâ, Kadru, Patangi and Yâminî; (iii) one or more Râis, especially Aristanemi, (iv) Shiva

TILOTTAMÂ: a brâhmaṇa by birth; condemned to be born as an Apsarâ for having committed the sin of bathing at an improper time; brought about the destruction of Sunda and Upasunda (see Sunda). Born out of the fire altar of Brahmâ; resides in the Sun's chariot in the month of Maghâ; Brahmâ caused Vishwakarman to make a celestial maiden from small portions of every kind of grain, hence she was called Tîlotamâ. Brahmâ was sitting facing eastwards, the Râis facing all directions. As Tîlotamâ walked round them, Mahâdeva got three other heads so as to continue to look at her, Indra got 1000 eyes and all the celestials except Brahmâ gazed at her.

TIWI: (i) Suryas, (ii) son of Durvâ who was the father of Brihadîratha, (iii) daughter of Daksha; mother of sea monsters.

TÔTALÂ: An aspect of Gauri, said to destroy all suns. She carries the shula, akshamâli, dandas and a white chaurie.

TRAILOKYAMOHANA: Viśnu.

TRAIPURA: the seventh of the twelve incarnations of Viśnu.

TRĀSAKA: Rākshas fearful to children.

TRIAMBAKA: means three eyed or having three wives; (i) a name of Shiva; (ii) one of the Rudras; (iii) a name of one of the 12 Shivaliṅga

TRIDASHĀ: are the 33 deities, i.e. 12 Ādityās, 8 Vasus, 11 Rudrās, 2 Ashwins

TRIGUNA: is the personified energy of gods, Viśnu Brahmā Rudra representing the three qualities Saṃtwa, Rājas Tāmas

TRIJATĀ: an amiable Rākshasi, befriended Sītā, dreamt that Rāmacandra will win over Rāvana and kill him; advised Rākshasi's not to ill-treat Sītā, predicted to Sītā that Rāma and Lakshmana will not be killed in the war.

TRILOCANA, TRINETRA, TRIĀKSHA, TRI-ĀMBAKA: an epithet of Shiva as the three-eyed god. With his third eye he can destroy anyone by merely focusing his third eye on the victim; reduced Kāmadeva to ashes when the latter made Shiva have amorous thoughts of Pārvatī while engaged in devotion (see Shiva)

TRIMURTI: the Hindu Triad of Brahmā, Viśnu, Śiva, the gods respectively of Creation, Preservation and Destruction. The three gods exist in one and one in three for there is only one god but with three manifestations. The Triad is a VEDIC association of three gods: Agni, Vāyu, Surya.

TRINABINDU: a Rājāṛsi; lived near Mount Meru. His daughter while looking for her friends saw Rāsi Pulastya and immediately her body showed signs of pregnancy. She went to her father and told him about her pregnancy. By his yogic powers he went to Rāsi Pulastya and asked him to marry his daughter. The latter agreed and the daughter gave birth to a son called Vishwa (see Pulastya).

TRINĀVARTITA: a demon who in the form of a whirlwind carried off the infant Kṛṣṇa but was killed by the latter. Kṛṣṇa caught hold of the

demon by his neck and the demon unable to bear his weight, fell down dead to the wonder of all Gopās and Gopīs.

TRIPURA: (i) a name of Shiva for destroying the three cities of the Daityas; (ii) a name of the Daitya Bīma for receiving the gift of three cities from Brahmā, Viśnu, Shiva

TRIPURĀ: an aspect of Gaṇī, carries in two hands the aṅkuṣha and the pāsha, two hands in the varada and the abhaya pose, also called Lalitā

TRIPURĀRĪ Rudra or Shiva with 16 hands; danced in joy at the destruction of Tripuram.

TRIPURABHAIRAVI goddess of the complexion of the rising sun, 3-eyed. Her head is surrounded with a garland of skulls, her chest daubed with blood, carries the akshamālā and vidyā (book) in two hands and the other two are in the varada and the abhaya pose.

TRISHAṄKU: son of Tribanḍhana, father of Hariscandra; also considered as the son of Pṛthu; father of Daṇḍhumar; called Trishanku for having committed three sins of displeasing his father; killing the guru's cow and eating un consecrated flesh; banished from his kingdom, was consoled by Viśwāmitra who sent him to heaven in his bodily form; became one of the planets (see Viśwāmitra, Saṃyavratā, Gīlava).

TRISHIRĀŚ: (i) a Rākshasa with three heads; killed by Rāmacandra, nephew of Kuṁbhakarna; (ii) in the VEDAS, a son of Twashtri, also called Viśwarupa; (iii) Kuvera; (iv) an Asura killed by Viśnu.

TRĪṬĀ: a Rāsi, brother of Ekatā and Dwitā, sons of Gautama, Prajāpiti or Brahmā; fell into a hole and deserted by his brothers; performed mental sacrifice and was delivered by Sataswati who appeared in the hole, cursed his brothers; a minor double of Indra; associated with the gods of the atmosphere Maruts, Vāyu and Indra; prepared the Soma with Agni; defeated Vṛtra (obstruction), Vala (cloud) and Viśwarupa (the shaper of the universe).

TRIVAKRA: a hunchbacked maiden who supplied unguents to Kamsa. For the mere asking, she gave them to Kṛṣṇa and his brother. Pleased,

Kṛṣṇa straightened her body and converted her into a beautiful maiden, also called Naikvaktra

TRI-VIKRAMA: an epithet of Viśnu because of the three steps he took in his Vāmana or dwarf incarnation. The three steps are: one on earth, one in the atmosphere and the third in the sky i.e. Agni, Vāyu and Surya. According to some commentators, the three steps are the three phases of the sun i.e. the rising, culminating and setting. The word has been in use since Rg-VEDIC times

TULASI, TULASIDEVĪ: (i) the plant *Tulasi* (*ocimum sanctum*) personified as a goddess; an aspect of Lakṣmī, the consort of Viśnu; (ii) wife of a demon called Jālandhar. On the death of her husband committed Sati and from her ashes arose the Tulasi plant worshipped by Hindu women for the long life of their husbands. As a deity she sits on a padmāsana, wearing white clothes, adorned with ornaments, of her 4-hands, two are in the abhaya and varada poses, and two others hold a lotus and a nilotpala. In another version Tulasi's body becomes the river Gandaki and Viśnu becomes the Shaligram stone. In another birth she marries Shaṅkhacuda. (see Shaṅkhacuda)

TUMBURU: a Gandharva disciple of Nārada, expert in divine music, was asked for his help in entertaining the armies of Bharata by Bhāradwāja, cursed by Kuvera to become a Rākṣasa called Virāḍha for showing disrespect to Rañbhā (see Virāḍha)

TURIYA a name of Brahmā

TURVASU: a son of Yayāti and Devyāni; refused to part with his youth to his father; cursed by his father not to have any issue and to rule the barbarians.

TUŚTA: sons of Ruci and Akuti; gods of the period of Śvāyambhuva Manu.

TUŚTĀ: wife of Kratu; mother of Tuśta gods in the Śwārocīś epoch, gave birth to Viśnu called Ajita in that epoch.

TUŚTA: a class of Devas; (i) sons of Kratu and Tuśta, 12 in number; (ii) sons of Dakshinā; (iii) sons of Vedashitā; ancestors of the priestly class

TWASHTRI, TVASHTR, TVASTR. means the shaper, a craftsman. A divine artist, a skillful worker and bestower of long life and prosperity. He generated Agni, the waters, Bhṛgas, earth and heaven and fashioned the thunderbolt of Indra and the chalice of Soma. He shapes husband and wife for each other, develops the foetus in the womb, produces and nourishes a great variety of forms; keeps ambrosia in his home and Indra comes to drink it. To steal his cows, Indra killed his son Trishurā. Twashtri forbade Indra to enter his home and Indra forcibly took away the beverage of immortality. He is the father of Vishwarupa or Trishurā, had three heads, six eyes and three mouths; father of Sharanya who married Vivaswata or Surya (see Sahijā). In the PURANAS he is identified with Vishwakarman, the architect of gods and with Prajāpati; associated with the celestial craftsman Rbhu

U

UCCAISSHRĀVAS: a celestial horse, arose from the ocean of milk when it was churned to extract amṛta by the Asuras and the Devas. Vinatā, the mother of Garuda lost a wager to her co-wife Kadru. Before the horse arose from the waters, Kadru said that the horse had black spots on its tail while Vinatā said that the horse was pure white. According to the wager, who ever lost,

had to be the slave of the other. When Kaḍru discovered that the horse was pure white, she commanded her children, the snakes to attach themselves to the tail of the horse so that it appeared to be black. By this deception, she won the wager and Vinatā had to serve her. Later, Garuda, son of Vinatā won his mother's freedom by procuring amṛta for Kaḍru. When he was

flying in the heavens carrying the pot of amṛta he felt tired and put the pot on the grass. A few drops of the amṛta fell on the grass and the snakes licked that up. The grass being sharp edged, the tongues of the snakes got split (see Garuda).

UDDHARANA: father of Shantanu.

UGRA: (i) a Rudra, (ii) a Marut; (iii) a manifestation of Shiva as the fearful; possesses the thunderbolt Asani which sparks the fire of the universal destruction, devourer of offsprings, wife Dikṣhā (initiation), son Sanjana (libation), (iv) an Asura

UGRADAMSTRĀ: manifestation of Durgā, the one with fierce fangs.

UGRADAÑDĀ: manifestation of Durgā with fierce baton

UGRASENĀ: king of Mathurā, father of Kamsa and Devaki, deposed by Kamsa, regained his throne after Kamsa was killed by Krīṣṇa

UKĀRA: the fifth face of the 14-faced god; Caṇṭinava Manu of the Pita colour.

ULŪPI: daughter of a Nāga king Kautavya; married Arjuna; son Iravat.

UMĀ: means light; also known as Ambikā, Gauri, Rudrāṇi, Pārvati, Aparnā; she is eternal knowledge, limitless space; consort of Shiva; daughter of Himāvat and Mena; practised austerities to win Shiva as her husband; her father was not happy at bestowing her on a man of ill temper Indra thought of the 7 sages to bring about Shiva's marriage with Umā, Brahmā acted as a priest at the wedding. Umā desired to have a son like Viraka and Shiva asked her to adopt him as her child which she did. Touched by night, Umā became black and Shiva found fault with her; called as Shyāmā. Umā was hurt and left Shiva to do penance. Viraka appealed to her not to go but she told him that she would return as Gauri, the fair complexioned, asked Viraka not to let any woman enter her apartments in her absence. Meanwhile, Adi, son of Andhakāsura entered Shiva's abode in the guise of Umā but was slain by Shiva (see Adi). Hearing from Vāyu that a lady had entered her home, Umā cursed Viraka to be born on earth, out of her rage came a lion which Brahmā gave to the god-

dess of night. Umā having become Gauri, entered Shiva's abode but was stopped by Viraka who did not at first recognise her. While Umā was sporting with Shiva, Agu entered in the guise of a parrot and Umā left the bed. Seeing Umā leave, Shiva made Agu as a parrot drink his virya (semen) and thus was born Kārttikeya whom the six Kṛttikās (Pleiades) nursed. This story has been differently told in different PURĀNAS (see Skanda, Kārttikeya, Swāhā). She carries in her hands the akshamālā, a mirror, the kamandalu and a lotus.

UMĀPATI: Shiva as the husband of Umā

UNNATI: a daughter of Daksha, wife of Dharmarāja; mother of Darpa

UPAĪRA: a class of Pishācās generally found in the burial grounds, wear bark of trees.

UPAMANYU: a Rishi, pupil of Ayodadhaumya; aided Shiva in the propagation of his doctrine and received the ocean of milk from him

UPARICARA: a demigod or a Vasu; commanded by Indra to live on earth as the king of Cedi. By Apsarā Adrikā had a son named Matsya (fish) and a daughter Satyavati (see Adrikā, Satyavati).

UPASHRUTI: the boon giving goddess; a supernatural voice heard at night revealing the secrets of the future.

UPASUṄDA: a Rishi, son of Nisūnda (see Suṅda).

UPĀVI: Rishi.

UPEṄDRA: (i) a manifestation of Hanu, born of Aditi and Kashyapa; also called Vāman because of his short stature; (ii) a younger brother of Indra.

URAGA: the Nāgas or serpents inhabiting Patāla.

URJĀ: daughter of Daksha; wife of Vasishta; mother of Cittaketu and 6 other sons and of one daughter named Puḍdarikā.

URJASWATI: a daughter of Priyavrata and Bhrūmati; wife of Shukra; mother of Devayāni.

URMILĀ: daughter of Janaka; sister of Sītā; wife of Lakshmana; mother of Gañdhari Somadī.

ŪRU: (i) son of Cakshusha Manu; wife Agneyi; (ii) son of Bhauma Manu.

ŪRVA: (i) father of Rucika; grandfather of Jamadagni; gave Agneyāstra to Sigara to conquer the barbarian hordes (see Sīgara); (ii) son of Purānjaya, a sage who practised true Brahmacarya; put his thigh into the fire and churned it with Kusha ghas; out of that came out the fire Aurva which he gave to Hiranyakashipu as a weapon

ŪRVASHI: a celestial nymph of great beauty; born of Nārāyaṇa's thigh (see Nārāyaṇa); worshipped for success in love affairs; incurred the wrath of deities Mitra and Varuna and cursed to live on earth (see Pururavās, Mitra, Varuna); indirect mother of Agastya and Vasistha, as the deities Mitra and Varuna lost their Virya on seeing her and thus were born the two sages (see Agastya, Vasistha); Satyadṛgha saw her and lost his seed from which was born Sharadwata, fell in love with Arjuna; rejected by him, she cursed him to become a woman.

ŪSA, USĀ: (i) daughter of the Daitya Bīnāsura, granddaughter of Bali, saw a handsome youth in her dream and fell in love with him not knowing who he was. She confided her dream to her friend Citralekhā who drew the faces of many youths. Usā recognised one as the face she had dreamt, which happened to be of Aniruddha, the son of Pradyumna, grandson of Kṛīna. Citralekhā by her magical powers brought Aniruddha into the palace. When Bīna heard of it, he went with his army to kill the youth but was defeated in the battle. Later Bīnāsura made Aniruddha a prisoner. Kṛīna, Balarama and Pradyumna went to Aniruddha's rescue and even though Bīna had the support of Shiva and Skandha, was defeated and Aniruddha went back to Dvārakā with his wife Usā (see Aniruddha), (ii) personified goddess of Dawn, conceived as a matron carefully tending everything, rousing and stirring all life, unites man with gods and causes Agni to be kindled, conceived as both the mother and wife of Surya as he follows her and she precedes him, sister of Bhaga andkins-woman of Varuna To Dyaus (heaven). Usā is

both a daughter born in the sky, as well as a beloved because she rests in the lap of the firmament. Agni is considered her lover. She is associated both with the Ashwins and the moon; she is the breath and life of everything; conceived as a matron carefully tending everything, rousing and stirring all life, unfolds all creatures, confers fresh life and derives away evil dreams, invoked to rouse the liberal and the devout, she comes driving in a chariot drawn by fleetings resplendent steeds of a ruddy hue, ever yoked and unresisting, (iii) wife of Vibhūvavasu, (iv) Night, a mind-born mother; (v) created by Brahmā from his feet, camels belonging to the Tāmra line

ŪSHANAS: (i) the Planet Venus, also called Shukra, the preceptor of the Daityas and the Asuras, father of Devayāṇi, by his curse Yaṣṭi, his son-in-law became prematurely old and requested his sons to exchange their youth for his old age, Ushanas Kātya was an ancient seer, half mythical, figures in the R̄-VEDA; associated with Kutsa and Indra, also called Kavi Ushanas; (ii) son of Dharma, performed a 100 sacrifices; father of Rucika; (iii) son of Suyāṇa; father of Maruta, (iv) the Vedavyāsa of the third Dwāpāra and author of Nitishāstra, on the efficacy of TAPAS; jealous of Bṛhaspati and joined Caṇḍa in the Tārakāmīyā war.

ŪSHINARA: (i) a sage who went to Śāmantaka-pancaka for the solar eclipse, (ii) a son of Mahimana, adopted Yavāti's grandson Shibi. Indra in the form of a hawk and Agni as a pigeon, tested the charity of Shibi (see Shivi)

ŪSHIJ: According to the MAHABHĀRATA and some of the PURĀNAS, the Rājā of Kalinga asked his queen to submit to the embraces of Dirghatāma so that he might beget a son. The queen substituted her bondmaid Ushij Dirghatāma though blind, was cognisant of the crime and sanctified Ushij and begot a son on her called Kakshivant

ŪTATHYĀ: a Brāhmaṇa; married Soma's daughter Bhadrā, a woman of great beauty. Varuna got enamoured of her beauty and carried her off from Utathya's hermitage. Enraged, Utathya dried up the ocean and lakes, the abode of Varuna; Varuna then submitted to Utathya and returned Bhadrā to him and the sage released the waters of the ocean and lakes. (ii) a Matuci god, the eldest brother of Bṛhaspati who had a son by

Mamaṇā, the wife of Utathya (see Bhṛaspāti, Dirghatāmas, Bharaṇwāja).

UTKALA: (i) son of Dhruva and Iḍā; (ii) an Asura, follower of Vṛtra in his battle with Indra. Took part in the Devāsura war between Bali and Indra, fought with Mātṛs or mother goddesses, (iii) a son of Sudyumna

UTTARA: father of Irāvati; father-in-law of Pankhsit

UTTARĀ: daughter of king Virāta, wife of Abhimanyu, mother of Parikshit Ashwathāman tried to destroy the child in her womb, Uttarā invoked Krīṣṇa's help and he saved the unborn child

UTTĀNKA a R̄ṣi, disciple of Veda, resisted the temptations of the wife of Veda, wished to bring Veda some gratuity for his instructions, was ordered to bring the ear-rings of Panchya's queen for the wife of Veda Having procured the ear-rings, he returned to his master. On the way, Takshaka stole them (see Takshaka) and proceeded to Nāgaloaka Indra made a hole with his

thunderbolt through which Uttānka entered the Nāgaloaka and hymned the praises of snakes; saw two maidens, Dhārt̄ and Vidhāt̄ sitting over a loom, weaving a fabric with black and white threads (night and day); saw a wheel (the year) with twelve spokes (the months) turned by six boys (the seasons) and a man Parjanya mounted on a horse (Agni). At the bidding of the man, Uttānka blew into the anus of the horse, from where there issued flames and smoke which were about to consume the Nāgaloaka At this Takshaka gave the ear-rings to Uttānka

UTTĀNAPĀDA, UTTĀNA (i) son of Swayambhuva Manu and Shatarupā, brother of Dhruva and nephew of Priyavrata, (ii) father of Dhruva, a devotee of Hari, had two queens, Suniti and Suruci. The former's son was Dhruva and the latter's Uttama. Suruci and her son were more beloved of the king. Once when Dhruva ascended his father's lap, Suruci scolded him and asked him to propitiate gods, so that he is born of her and then only he could sit on his father's lap. Dhruva felt hurt and started practising penances at a tender age (see Dhruva)

V

VĀC: a goddess, personification of speech; personified as the vehicle of knowledge; gives power and intelligence to those she loves; mother of the VEDAS Various origins are assigned to her; (i) daughter of Brahmā called Shatarupā with whom Brahmā had incestuous relations and thus mankind was progenated; (ii) daughter of Daksha; wife of Kashyapa; mother of Gāndharvas and Apsarās.

VAIDARBHI: a princess of Vidarbha; (i) a name of the wife of Agastya, (ii) Damayanti wife of Nala (iii) Rukmini.

VAIKUNTHA: name of Indra and Viśnu, as residing in Vaikuntha.

VAIRĀJ: Manu, the son of Virāj.

VAIRĀJAS: Ascetics, mendicants who have com-

pleted a course of vigorous austerities; semi-divine beings or Manes, unconsumable by fire

VAIKUṄTHANĀTHA: Viśnu

VAIROCANA: (i) a name of Bali; (ii) son of Surya; (iii) son of Viśnu; (iv) son of Agni; (v) son of Asura Virocana

VAISHAMPĀYANA: a R̄ṣi.

VAISNAVI: one of the Saptamātrikas (see Saptamātrikas); wife of Viśnu. A beautiful face, dark complexioned with beautiful breasts She carries the shankha, cakra, gadā and padma or two hands carry the shankha and cakra and two hands are in the abhaya and varada pose. Her vāhana is Garuda.

VAISHWĀNARA: omnipresent, a name of Agni.

VAIVASWATA: (i) Seventh Manu; (ii) son of Surya; (iii) father of Ikshwāku.

VAJRĀNGA: son of Diti and Kashyapa; father of Tarakāsura.

VAKA: an Asura who lived near the city of Eka-cakra and forced the inhabitants of the city to send him a quantity of food and one man to devour daily. One day Kuṇī, the mother of the Pāṇḍavas found a poor woman weeping because it was the turn of her only son to be sent to the Asura for his meal. Kuṇī confident of her son Bhūma's strength, offered to send him instead. A terrible combat followed between Bhūma and the Asura till Bhūma tore asunder the demon to pieces.

VALĀKA, BALĀKA: (i) son of Puru; grandson of Jahnu; (ii) a Rākṣasa.

VĀLAKHILYAS: diminutive Rāks the size of a thumb; children of Samnati and Kratu, 60,000 in number.

VĀLMIKI: a sage, author of the RĀMAYANA; is himself shown as having taken part in the story; received Sitā in his hermitage after her banishment from Ayoḍhyā; educated her twin sons Kusha and Lava.

VĀMĀ: Dēvi, 2-armed, of terrifying look, 3-eyed, holds a kapīla in one hand, other is in the abhaya pose; confers desired good upon her votaries.

VĀMANA: (i) the dwarf incarnation of Viśnu. The Daitya king Bali had acquired dominion over the three worlds by his austerities and penances. To regain the world for men and gods, Viśnu, took the form of a dwarf and was born as a son of Kashyapa and Aditi. In his dwarf incarnation, he approached Bali and asked for the gift of land measuring three strides of the dwarf. Bali readily complied with the request and Viśnu in his first two strides covered heaven and earth but out of compassion left the third stride which would have covered the Pātāla or the infernal regions, to Bali (see Bali); (ii) an Apsarā who danced before Bharata.

VĀMĀCĀRIS: followers of Vāmadeva, the left-hand sect.

VĀMADEVA: (i) a form of Rudrašiva; the western face that is red; represents one-ness; called the left-hand deity; connected with the element fire, the sense of sight and action; colour of the lotus heart, holds a rosary and a hatchet and his hands show the gestures of granting boons and removing fear; (ii) a Mahārishi, approached by Dasharatha to perform the yajña for procuring sons; after the death of Dasharatha asked Vasiṣṭha to select another king.

VANACARAS: Dryads, Fauns or Sylvan guardians

VANACARIS: female Vanacaras.

VANADURGĀ: one of the nine Durgās; eight-armed, green in colour; carries in her hands the shankha, cakra, khadga, khetaka, bāṇa, dhanus and shula and the remaining hand is in the ḍāraṇī pose

VĀNDANA: a Rākṣa, cast into the well along with Rebha and rescued by the Ashwins.

VAPUŚA: (i) beauty personified as a daughter of Daksha and Dharmā; (ii) an Apsarā; (iii) one of the Mātṛis attending on Skatāḍa.

VARADĀ: means a bestower of boons; a name of Devi and Saraswati.

VARADRĀJA: a name of Viśnu for having saved the life and bestowed a boon upon Gajenēta from the grips of a crocodile (see Gujendra).

VARĀHA: the Boar incarnation of Viśnu. A Daitya named Hiranyākṣa had dragged the earth to the bottom of the sea. Viśnu took the form of a boar and fought with the demon for a thousand years after which the demon was slain by him and the earth was raised up (see Hiranyākṣa).

VARĀHĀ: a Suptamātrikā, consort of Varāha; face of a boar, colour of the storm cloud; wields the hala and the shakti; her vāhana is the elephant; six-handed, carries the danda, khadga, khetaka and pāsha.

VARĀNGI: wife of Vajrāṅga; mother of Tarakāsura (see Tarakāsura):

VARUNA: a VEDIC deity representing the Heavens, guardian of the western quarters of the universe; god of the Vejas, universe, gods and men, associated with Mitra who is the ruler of the day and Varuna of the night, presides over the relationship of man with the gods, the ruler of the invisible side of the world, his absolute power is felt during the night, the uncontested ruler of the Ādityas, he is everywhere, the universe and around it, he bound together the hours of the day and established the morning with magic art, creator and sustainer of the world, established and maintains natural and moral laws, justice giver, punishes the guilty. He made the Sun shine in the sky, wind is his breath, traced the path of the sun, dug channels for rivers to flow; made the moon walk in brightness and stars disappear in the daylight. In the MAHABHĀRATA, Varuna is the Lord of the waters, the ruler of the sea and subterranean waters, gives rain and hydrosy, owner of Soma, ruler of rivers and their genu, serpent gods, nāgas, antigods. He is depicted as two armed standing on a swan, tortoise or a fish. In his left hand is a noose made of a serpent. According to the VIDAS he has four faces and he eats and drinks. His eye shared with Mitra is the sun, sometimes he has 1000 eyes, he winks, his breath is the wind, he has beautiful arms and hands and a shuning foot, wears a golden mantle; has the colour of snow, lotus or the moon; is shown covered with ornaments; his parasol is the hood of a cobra called Ābhoga (enjoyment), his emblem is a fish. According to the MAHABHĀRATA, Varuni is the son of Kardama (mud); his wife is Vāruni the goddess of wine. Their son is Puṣkara (nourisher), Bila (strength), a daughter Surī (liquor). Another son of his is Adharma (wrong deed), married Nṛiti (misfortune). Her sons are Nairṛta (evil omens), Rākshasa (demons), Bhaya (fear), Mahābhaya (terror) Mṛtyu (death).

He carried away Utathya's wife Bhadrī (see Utathya); Varuna and Mitra had lustful thoughts on seeing Urvashi, the celestial nymph and their seed fell. From that were born Agastya and Vasistha (see Agastya, Mitra, Urvashi, Vasistha); (ii) husband of Devi, the daughter of Shukra; father of Bala and Sura; present at the birth of Arjuna; presented Arjuna with the Gāndiva bow.

VĀRUNI, VĀRUNĀNI: is the goddess of wine; wife of Varuna, arose out of the milky ocean as it was churned by the gods and the Asuras for

obtaining amṛta

VĀRUNI-CĀMUÑDĀ: a twin goddess; Vāruni has pendulous breasts, flabby belly and clad in red garments, carries the shula and the bāna; Cāmuñdā is a handsome woman with large and long nails and several hands, attracts all by her power

VASIŚTHA: one of the Saptaśis, wife Arundhati, a Prajāpati, grandfather of Parashara. He and Agastya sprang from Mitra and Varuna through Urvashi (see Mitra, Varuna, Agastya, Urvashi). From their seed that fell on the ground was born Vasiśtha and from the seed that fell in a jar was born Agastya, cursed Vasus to be reborn (see Bhīṣma), one of the seven Rishis present at the birth of Arjuna. A great rivalry existed between him and Viśwāmitra who coveted Nandini, the cow of plenty that Vasiśtha possessed.

VASU are eight deities; children of Aditi; attendants of Indra, personifications of natural phenomena, they are: Apa (water), Dhruva (Pole star), Soma (moon), Dhārā (earth); Amīla (wind), Anala (fire), Peabhāsa (dawn); Pratyuṣa (light); their chief is Indra, later Agni and Viśnu are mentioned, one of the 9 ganas under Gaṇadevata, mentioned along with the 11 Rudras and 12 Ādityas.

VASUDEVA: father of Kṛṣṇa and Kuri; married the seven daughters of Ābhuka, the youngest being the mother of Kṛṣṇa. Kṛṣṇa is also called a Vasudeva. He is shown as 4-armed, carrying the cakra, shāñkha, gadā, padma. His colour is white and his dress is yellow.

VĀSUKI: king of the serpents; used by the gods and the Asuras as a coil round the mountain Mañdar to churn the ocean.

VASUS are eight personifications of natural phenomena, viz. water, pole star, moon, earth, wind, fire, dawn and light.

VASU-SENA: the original name of Karna.

VĀTĀPI: Vātāpi and Ilvalā were two Rākshasa brothers; mother's name Dhamani. Their usual method of killing was that Vātāpi would assume the form of a ram which was offered as a sacrifice

and later eaten by the Brāhmaṇas. Ilvalī would then call on his brother to come out and Vāṭāpi would tear his way out of the body of the Brāhmaṇas, thus killing them. They tried the same trick on Agastya but because of the austerities that the sage had practised, he managed to digest Vāṭāpi. When Ilvalī called on his brother to come out as was his custom, Agastya told him that he will never see his brother again as he was dead. Then Agastya burnt Ilvalī with the fire from his eyes (see Agastya, Ilvalī).

VĀṬSYĀYANA: the sage who wrote the KĀMA-SŪTRAS and NYĀYA-BHĀASHĀ.

VĀYU: sprang from the breath of Puruṣa, god of wind; king of the Gaṇḍharvās, one of the 8 Vasus born to Dharmā and Sañdhīyā, during vedic times associated with Indra, regent of the north-west quarter, presented as riding the golden chariot of Indra, drawn by a thousand horses. Father of Hanumān and Bhūma, had licentious desires towards the hundred daughters of king Kushanābha but they did not comply with his request. In rage he made them crooked, thus giving the name Kānyakubja to their city, i.e. the city of the hunch-backed damsels; among those destined to beget the five Indras, reborn as Pāñdavas, bore witness to the truth of Damyanti's words; taught Arjuna the use of weapons; attested the innocence of Sītā.

According to the BHĀGAVATA PURĀNA, Nīrada incited Vāyu to break down the summit of Mount Meru. Garuda shielded it and Vāyu could not break it. Nīrada then advised Vāyu to attack the mountain when Garuda was away, which Vāyu did and breaking the summit of the mountain, he hurled it into the sea where it became the island of Lankā (Ceylon).

VEDA: a Brāhmaṇa disciple of Ayodadhaumya; preceptor of Uttānka (see Uttānka).

VEDAKĀ: an Apsarā.

VEDA-VYĀSA: means an arranger of the VEDAS, a name given to many particularly to Kṛiṇa Dvāipāyana, son of Satyavati and Parāshara (see Satyavati, Parāshara)

VEDAS: pious, religious, virtuous, brave; an epithet of gods, especially of Brahmā, Puruṣa, Shiva, Viśnu, Dharma, Surya.

VEDAVATI: a woman of great beauty; daughter of Rāti Kushadhwaja; granddaughter of Ujjhas-pati, lived in her father's forest hermitage. Rāvana desired her for a wife but she told him that even though gods and Gaṇḍharvas had sought her hand in marriage, her father only desired Viśnu as a son-in-law. Rāvana was provoked by this resolution of her father and killed him but she stood firm on her father's resolution and continued with her austerities to win Viśnu as a husband. Rāvana touched her hair with his finger tips which enraged her. She cut off her hair and entered a fire to commit Sati after cursing him that a woman would be the cause of his death. Born agam as Sītā, wife of Rāma whom Rāvana abducted leading to the war which ultimately ended in his death (see Rāvana, Sītā).

VENA according to the MAHĀBHĀRATA, Viśnu and BHĀGAVATA PURĀNA, he was a descendant of Svāyambhuva, son of Anga, proclaimed that except him no one had the right to be the enjoyer of sacrifices. The sages annoyed at his presumption, killed him with blades of consecrated grass. After his death, trouble started in the land as Vena was childless and people had no king. To produce a son, the sages rubbed the thigh of the dead king and there came forth a man who was dark as charred wood, flat faced and short of stature. They called him Niśīda. The sages then rubbed the right hand of Vena and from that sprang Pṛithu, majestic and resplendent (see Pṛithu).

VETĀLA: are vampires who animate dead bodies and haunt cemeteries, one of Shiva's attendants.

VIBHĀNDAKA: son of Kashyapa; father of Rāyashringa (see Rāyashringa).

VIBHĀ: means shining, bright, a name applied to (i) Soma, Agni, Kṛiṇa, (ii) one of the 8 vasus, (iii) a son of Naraka, (iv) a Dānava, (v) a Rāti, (vi) a Gaṇḍharva who stole the Soma from Gāyatti as she was carrying it to the gods.

VIBHŪ: means mighty, powerful, everywhere, all-pervading; a name of (i) Sun, Moon, Kuvera; (ii) a son of Vedashitā and Tuśitā, (iii) a class of gods under Manu Raivata, (iv) a son of Viśnu and Dakshinā, (v) a son of Bhṛiga and Siddhi; (vi) of Buddha; (vii) son of Bhṛigu; (viii) a son of Dharmaketu, brother of Shakum.

VIBHISANA: the younger brother of Rāvana. For propitiating Brahmā, received a boon that he will not commit an unworthy act even if he was placed under extreme hardship. Rāvana once kicked him and Vibhīṣana went away to mount Kailash to practise penances. Shiva advised him to side with Rāmacandra in the latter's war against Rāvana; succeeded to the throne of Lankā after Rāvana was killed.

VICITRA-VIRYA: son of Shantana and Satyavati; husband of Ambikā and Ambalikā, died childless. His half brother Krīṣṇa Dwaipāyana raised seed for him (see Krīṣṇa Dwaipāyana) when Krīṣṇa Dwaipāyana visited Ambikā, she closed her eyes as he was leprous and her son Dhṛitarāshtra was born blind; when he visited Ambalikā, she turned pale at his looks and her son Pāndu was born pale in colour. Ambikā was ordered by her mother-in-law Satyavati to once again go to Krīṣṇa Dwaipāyana for another child. But she felt too repulsive and instead sent a Shudra slave girl and Vidura was the result.

VIDURA: son of Vyāsa by a slave girl (see Vicitra-virya, Krīṣṇa Dwaipāyana). He was a wise man and gave good counsel to the Kauravas and the Pāndavas but sided with the latter in the war of Kurukṣetra.

VIDHUJIHVA: a Rākshasa, son of Kalka; ordered by Rāvana to show by his powers the beheaded head of Rāma so that Sītā may stop thinking of him and accept Rāvana; married Shurpanakha, the sister of Rāvana.

VIDYĀDHARA: means one who possesses knowledge; are inferior deities attendant upon Indra; dwell between the earth and the sky, can change their shape at will and have frequent relations with people on earth.

VIDYĀDHARI: a female Vidyādhara.

VIGHNESHWARA: Ganesha, the Lord of obstacles.

VIGHNASURA: the genii of obstruction; was created by Shiva at the request of Indra. Once Prince Abhinandana offered a great sacrifice and invited all the gods except Indra. Indra appealed to Shiva to destroy the sacrifice. Vighnasura after killing Abhinandana wandered on the earth, obstructing all rites, sometimes visible and

sometimes invisible. Vasūtha and other sages appealed to Brahmā for protection. Brahmā asked them to pray to Ganesha who alone was beyond Time and no other deity could conquer Ganesha. Ganesha defeated Vighnasura and the demon placed himself under the protection of Ganesha and served him obediently thus giving the name Vighnarāja to Ganesha.

VIGHNARĀJA: Ganesha, the Lord of obstructions. He is prayed to before undertaking any new work or travel (see Vighnasura).

VIKRĀTA the second Prajapati, came after Kartama.

VINĀYAKA Ganesha, the great leader.

VINATĀ daughter of Daksha, wife of Kashyapa; mother of Garuda (see Garuda). According to the BHAGVATA PURĀNA, she is the wife of Tārksha; according to the VĀYU PURĀNA, the metres of the VEDA are her daughters, but PADMA PURĀNA gives her only one daughter called Sāndīmuni. Vinatā laid two eggs but even after 500 years they did not hatch. Getting impatient, she broke one egg from which came out Aruna, the charioteer of the sun (see Aruna). His lower extremities were still undeveloped and he cursed his mother to become a slave but added that if she would wait another 500 years, she would be delivered of this curse by her other son who was Garuda.

VIṄDHYA: the mountains which divide India into north and south. A legend which personifies the Vindhya's, says that he was jealous of the lofty height of the Himalayas and wanted to compete with him and called upon the sun to go round him as he did round Mt Meru but the sun refused to do so. Vindhya then started rising in height to obstruct the sun and rose above the Himalayas and Mt. Meru. Agastya, the spiritual guide of the Vindhya's was evoked by the gods for help. Agastya passed over Vindhya on his way to the south and Vindhya bowed before him in reverence to allow him easy passage. Agastya asked the mountain to stay in that position till he returned north and Vindhya submitted to his wish but Agastya never returned and Vindhya has remained far inferior to the Himalayas (see Agastya).

VINDHYAVĀSIDURGA: one of the nine Durgās.

3-eyed, 4-armed, two hands hold the shaṅkha and the cakra and two hands in the varada and the abhaya pose; colour bright as the lightning; sits on a golden lotus. Her vehicle is the lion.

VINDHYĀVALI: wife of the Asura Bali.

VIPRACITTI: chief of the Dānavas, son of Kashyapa and Danu; incarnate as Jarīsandha.

VIPULA: (i) means large, extensive, great, noble, important; (ii) a pupil of Devasharman, who guarded the virtue of Ruci, his preceptor's wife when tempted by Indra during her husband's absence; (iii) a son of Vasudeva

VIRABHADRA: son of Shiva, created from his mouth to stop Daksha's sacrifice. He had 1000 heads, 1000 eyes, 1000 feet, wielded 1000 clubs, holds the shell, the discus, the mace, blazing bow and battle axe; is decorated with the crescent moon; clothed in the skin of the tiger; his mouth is armed with formidable tusks and drips blood (see Daksha).

VIRĀDHA: also called Tumburu, son of Kāla and Shatañhadā, a man eating Rākshasa of terrible form; met Rāma, Sītā and Lakshmana in the Dañdaka; abused the brothers and seized Sītā. Rāma and Lakshmana fought him valiantly but could not kill him though they managed to cut off his arms. To get rid of him, they buried him alive and from his grave arose a beautiful Gīndhr̄ava who had been condemned by Kuvera to assume the form of a Rākshasa, regained his original form at the touch of Rāma (see Tumburu).

VIRAJĀ: (i) a mistress of Kṛṣṇa changed into a river; (ii) wife of Nahuśa, spiritual daughter of a clan of Pīrs

VIRĀJ: Brahmā divided himself into two parts: the male and the female and in the female he created Virāj. From Brahmā i.e. Puruśa sprang Virāj and from Virāj sprang Puruśa. The male half of Brahmā i.e. Virāj typifies all male creatures; the female half i.e. Shatarupā, all female forms. (Dawson from Muir texts).

VIRAJWALĀ: the granddaughter of Virocana; wife of Kūmbhakarna.

VIRAKA: the adopted son of Shiva and Pārvati.

VIRĀTĀ: a king in whose court the Pāñdava brothers and Draupidi lived in disguise and helped the king in various ways. The king in return sided with them in the battle of Kurukshetra; killed by Drona.

VIRUPĀKSAHA: (i) Shiva, for possessing three eyes; (ii) Rudra; (iii) a Dānava, son of Kashyapa.

VIROCANA: a Dānava, son of Prahlāda; father of Bali, acted as the calf of the Asuras when the earth was milked

VIRESHWARA: a chief of heroes; a name of Shiva and Virabhadra.

VIRANA: a Prājāpti; father of Virana or Askni.

VIRANI also called Askni; daughter of Virana; wife of Daksha, mother of 1000 sons.

VIŚNU, VISHNU: one of the Ādityas, also named Hari; identified with the Supreme Lord Nārāyaṇa; the second god of the Hindu Triad Brahmā, Viśnu, Shiva; manifestation of the Solar energy. In three steps he strides through the seven regions of the universe which three steps are the rising, culmination and setting of the sun. During VEDIC times associated with Indra, later regarded as the Preserver, embodiment of mercy, benevolence and goodness. He is the self-existent, the all-pervading spirit. From him emanate the three stages of life. Brahmā, the Creator, who springs from a lotus which grows from Viśnu's navel when Viśnu sleeps afloat upon the primeval waters. Viśnu himself as the Preserver, Shiva or Rudra, the destroyer who springs from his forehead

The power of preservation of Viśnu are manifested in a variety of forms called the Avatārs when a part of the divine essence is embodied in either a human or a mythological form to save mankind from some catastrophe. The most popular manifestations are ten in number. For killing the mother of Bhṛgu, he was cursed by the latter to be born seven times on earth (see Avatār)

Viśnu has one thousand names, river Gangā springs from his feet, his abode is in Vaikuntha; his vehicle is Garuda, half bird, half man and his consort is Lakshmi or Sītā, the goddess of fortune, prosperity and good luck; depicted as a dark hued, handsome man with four arms. One hand

holds a shankh (shell), another Sudarshana (the discus), the third a club called Kaumodaki and the fourth a lotus stalk. His bow is called Sārṅgā and his sword Nañdaka; has a curl of hair on his chest called Srivatsa and the jewel Kaustubha; jewel Syamantaka on his wrist; depicted either sitting on a lotus with Lakshmi beside him or reclining on the serpent Shesha and floating on the cosmic waters during the periods of temporary annihilations of the universe.

VISHĀL: son of Ikshwāku, Apsarā Alambusī

VISHRĀVAS son of Prajāpati Pulastyā, had by Idāvīdā, the daughter of Bhāradhvāja, a son called Kuvera, the god of wealth. By Nikāśā or Kaikeshi, the daughter of Sumālī, three sons. Rāvana, Kumbhakarna, Vibhīṣana and a daughter Shurpanakhā. According to another account, Puśpotkātā was the mother of Rāvana and Kumbhakarna, Mīlīmū was the mother of Vibhīṣana and Rākā was the mother of Khara and Shurpanakhā. These three Rākhshasīs were given by Kuvera to Pulastyā as handmaids to appease him as he was annoyed with Kuvera for being a devotee of Brahmā. Vishrāvas was a reproduction of Pulastyā himself.

VISHWA: (i) a man, father of Rāvana; the mind-born son of Pulastyā. The daughter of Rājarshi Trīnaviṇḍu appeared before Pulastyā while he was engaged in a yajña and he begat Vishwa on her; (see Trinabindu, Pulastyā); (ii) all gods forming one of the nine ganas of the gana-devatas; sons of Vishwa, daughter of Daksha. Their number varies from 10-13. They are Vasu, Saya, Kratu, Daksha, Kīla, Kāma, Dhṛti, Kuru, Pururavas, Mādrava, Rocaka, Dhwani, Dhurni

VISHWAKARMA, VISHWAKARMAN: son of Brahmā or Twashtri; husband of Gṛhītā; an epithet given to any powerful god; personification of the creative powers, the architect of the universe, gods and of celestial weapons; built Lankā; generated the energy to produce the monkey Nala who built Rāma's bridge connecting Bhāratā with Lankā. Purāṇas make him the son of Prabhāsa and his daughter Sanjā married Sun, the Sun (see Sañjī). (iii) the celestial architect, son of Prabhāsa, the eighth Vasu by his wife Yogasiddhi.

VISHWĀMITRA: also called Kausika; born a

Kṣaṇṭriya, raised himself to the Brāhmaṇa caste by intense penances and austerities (see Jamadagni). There was a constant struggle between Vishwāmitra and Vasiṣṭha; their enmity was carried to deeds of violence which destroyed their sons. Vishwāmitra desired the wish fulfilling cow Kāmadhenu of Vasiṣṭha and offered a high price for its purchase but the offer was turned down by Vasiṣṭha resulting in a fierce fight between the two sages. Vishwāmitra was defeated and had to accept the supremacy of a Brāhmaṇa. He decided to elevate himself to the Brāhmaṇical order and accomplished this by austerities. King Trishanku had been exiled from his kingdom by his father for the seduction of the wife of a citizen. During the period of exile, there was a severe famine and Trishanku looked after the wife and children of Vishwāmitra while he was away. Since Trishanku desired to reach heaven in his mortal body, Vishwāmitra repaid him for looking after his family by fulfilling his desire and raised him to heaven in his mortal body inspite of strong opposition from the sages and gods (see Kausika, Trishanku).

Alarmed at Vishwāmitra's austerities, Indra sent Apsarā Menakā to allure him from his penances and he succumbed to her charms and thus was born Shakuntalā (see Menakā), had an amour with Rāibhā; prevailed upon Dasharatha to send Rāma and Lakshmana to his forest hermitage to protect his sacrifices from being defiled by Rākshasas; instructed the two boys in the use of arms, acted as their guru and took them to Sītā's swayamvara where Rāma won Sītā as his bride after breaking Parashurāma's bow, the condition laid down by Janaka for winning his daughter's hand in marriage (see Parashurāma, Rāmacandra, Sītā).

VISHWAVACI: an Apsarā asked by Bharadvāja to welcome Bharata

VISHWADEVAS. all the deities of inferior order, generally 10 in number but the number varies (see Vishwa).

VISHWĀRUPA: Viṣṇu.

VISHWĀVASU: chief of the Gṛihītarvās.

VISHWESWARA: Shiva

VITHALA, VITHOBĀ: a god worshipped at

Pāñdharpur in Deccan; an incarnation of Viśnu or Kṛiṣṇa himself visited the city and imparted a large portion of his essence into a Brāhmaṇa named Puñdarīka or Puñdalīka; his image represents him standing on a brick with his arms akimbo.

VIVASWAT: son of Dakshayana and Kashyapa; Adytia, identified with Surya, embodiment of morality, the law of righteousness, the conduct handed down by the ancestors, father of Yama, king of the Ancestors and Vaivasvata, Manu and the twin sons of agriculture, the Ashwins or the horse headed physicians of the gods, married Twashtri's daughter Saranyu (see Saranyu).

VOPADEVA son of Keshava, pupil of Dhaneshwara, author of BIHĀGAVATA PURĀNA and other works.

VRISHAPARVAN a Dūnava king, father of Shar-miṣṭhā, and Shukra as his priest

VRKA: (i) an Asura, (ii) son of Kṛiṣṇa, (iii) son of Pṛishu, (iv) son of Sura, (v) son of Śiśi and grandson of Dhruva, (vi) a name of Bhuma; (vii) a class of demons attendant on Shiva

VRINDĀ: (i) a name of Rādhā, Kṛiṣṇa's mistress; (ii) daughter of king Keśāra, wife of Jālandhar, on becoming SATI on her husband's funeral pyre became the Tulasi plant (*Ocimum sanctum*). (see Tulasi)

VRKODARA: means wolf's belly; an epithet of Bhima because of his great appetite.

VRITRA (VRTRA): VEDIC personification of an imagery malignant influence, a demon of darkness and drought, supposed to take possession of the clouds and keep back the waters; enemy of Indra; a Dūnava, son of Twashtri or of Danu; identified with Ahu, the serpent of the sky; associated with evil spirits such as Shuśna, Namuci, Pipru, Sāmbara, Urana, whose malignant influences are generally exercised in producing darkness or drought, killed by Indra.

VRŚADHWAJA: is Shiva for having the Bull Nandi as his emblem

VYĀNA: one of the five vital airs that circulate through the body; personified as the son of Ujāna and father of Āpāna

VYAVASĀYA: strenuous effort, determination, resolve, purpose, resolution personified as (i) Viśnu, (ii) Shiva, (iii) son of Dharmma by Vapus, the daughter of Daksha.

VYĀSA means an arranger, a title given to many authors and compilers, especially to Veda-Vyāsā, the man who arranged the VEDAS, mainly applied to Kṛiṣṇa Dvāipāyana (see Bhismā, Satyavati, Vicṛitavitya).

Y

YADU: son of Yayāti and Devayāni. Yayāti was cursed by Surya to become prematurely old but he relaxed the curse if any son of Yayāti would take his old age and Yaḍu refused to do so (see Devayāni). For this his father cursed him and disinherited him, later gave him the southern districts of his kingdom, founder of the Yādava race in which Kṛiṣṇa was born.

YĀDAVI wife of Bihu; mother of Sīgara (see Bihu, Aurva, Sīgara).

YĀJA a Brāhmaṇa who performed sacrifices for

king Draupadā to beget children and thus Dhṛita-dyūnina and Draupidi were born out of the sacrificial fire.

YAJNA, a sacrifice; personified as the son of Ruci and Akuti. He had a deer's head, killed by Virabhadra at Daksha's sacrifice and became the constellation called Mrgashīrṣa. Means ritual sacrifice, identified with Viśnu Ruci (Desire) married Akuti (Will), the daughter of Swayambhuva Manu. To them were born twins: Yajña (Ritual sacrifice) and Dakshinā (Sacrificial fee). These two were marned and gave birth to the

YAMAS. His image has two heads, seven hands, four horns, three legs. His hands carry the shankha, cakra, ajya-pâra, shruk, shrava and juhu. His three legs are adorned with ornaments.

YAJÑAVÂRÂHA: a boar form, a symbol of cosmic sacrifice; different parts of his body stand for different parts of the sacrifice; colour black. Not the same as Varâha incarnation.

YAKSHAS, YAKSAS: are harmless supernatural beings of a benevolent and inoffensive nature; attendant on Kuvera, the god of wealth, originally anti-gods; guardsmen of the earth, treasures, off-springs of Pulastyâ, Pulaha, Kashyapa, feet of Brahma, Khasa and of Kroñchi.

YAKSHI, YAKSHINA (i) offsprings of Pulastyâ, Pulaha, (ii) Wife of Kuvera, (iii) a female Yakshi, (iv) imps attendant on Durgâ, fairies having physical relations with mortals

YAMA: also called Dharmia, son of Vivasvat and Sanjâ, twin brother of Yamî, the goddess of the river Yamunâ, god of the dead and of justice; guardian of the southern quarter of the universe, mythological father of Yudhishthira; depicted as of green colour wearing red clothes; rides upon a buffalo; carries a ponderous mace and noose to get his victims. His one foot is shrivelled because it was cursed to be affected by sores and worms by his step mother Châjâ when he kicked her. Married ten daughters of Daksha; his body is ugly and misshapen; has dark green complexion with shining red eyes; dresses in blood red garments. His hair are tied on the top of his head and he wears a glittering crown; carries a noose and a staff, also an axe, a sword and a dagger, identified with Time, he is shown as an old man with a sword and a shield; resides in the south.

YAMI, YAMUNÄ: River Yamunâ personified as the daughter of the sun Vivasvat and Sînhâ; twin sister of Yama. Balañâma when drunk called upon her to come so that he could bathe in it; she did not listen to him and in his drunkenness, he plunged his ploughshare into the river and dragged her after him. Yamunâ then assumed a human figure, prayed at the temple of Balañâma and asked for forgiveness.

YÄMINI: a daughter of Prahlañda.

YASHODÄ: wife of the cow-herd Nâñda; foster mother of Kriñna.

YATUS, YATUDHANAS: demons and evil spirits of various forms, associated with the Rikshavas, are magicians and sorcerers, born of Kashyapa and Surasa (good taste)

YAVAKRU, YAVAKRÎTA son of Bharadwâja; practised severe austerities to gain the knowledge of the VEDAS without having to study them, was granted this boon by Indra, became arrogant and disrespectful to the sages, seduced the wife of the sage Parâvasu. The enraged husband performed a sacrifice and brought forth a Râkshasa who killed Yavakrîta. Bharadwâja, in grief over his son's death, burnt himself on the funeral pyre of his son after cursing Parâvasu to be the cause of the death of his father Raibhya. Raibhya was killed by Parâvasu who mistook him for an antelope (see Raibhya).

YAYÄTI a son of Nahuâ; father of Nabhang; fifth king of the Lunar race, married Devayâni, father of Yañu, fell in love with Sharmisthâ, the handmaid of Devayâni and secretly married her, their son was Puru. (see Devayâni, Yañu, Sharmisthâ). Yayâti's son by Devayâni was Anu who refused to accept his father's old age (see Anu).

YOGI: a man who has attained the state of a Yogi and has silenced his mind which is the root of knowledge. Shiva is represented as the perfect ascetic i.e. Mahâyogi.

YOGINI: means a sorcerer; eight female attendants of Durgâ; their number was raised to 13 and then to 64

YOGAMÄYÄ: see Kâli.

YOGANIDRÄ: Devi sculptured as lying down with eyes closed, two armed, beautiful face, with a drinking vessel besides her.

YOGESHWARI Devi, 10-hands, 3-eyes, she carries the shakti, khadga, khetaka and damaru in the three right hands and a ghantâ, khatvângâ trishula, and a khetaka in the left four hands. Nothing is mentioned about the remaining hands.

YUDHISTHIRA: the eldest son of Piñdu and Kunti; mythologically the son of Dharam, the god of justice. A calm, just man and a renowned ruler but not a good warrior; took military training under Drona, the family preceptor; lost the game of dice to his cousin Duryodhana; went into exile with his wife and brothers and faced untold sufferings and humiliations; won the battle of Kurukshetra and reigned as the ruler for many years; made Arjuna's grandson Parikshit as his successor and went to the Himalayas along with his wife and brothers; entered Indra's heaven in his mortal body.

YUDHAJIT: Prince of Kakeya; brother of Kakeya, the wife of Dasharatha; maternal uncle of Bharata.

YUVANASHWA: a king of the Solar race; father of Māndhātri; conceived and borne by the father.

YUYUTSU: a son of Dhitarāstra and a handmaid; on the eve of the battle, left the Kauravas and joined the Pāṇḍavas; Yudhiṣṭhīra established him in the kingdom of Indraprastha on retiring.

GLOSSARY

AṄKUSA	: the elephant goad, a weapon consisting of a sharp metal hook attached to a wooden handle.	PUSTAKA	: book.
AKSHAMĀLĀ	: a rosary of beads. The beads are either of Rudraksha or Kamaliksha.	PINĀKA	: Shiva's bow.
AKSHASUTRA	: a rosary	PADMĀSANA	: lotus seat
BĀNA	: arrow	PĀTRA	: a vessel.
CAKRA, CHAKRA	: discus	PASHA	: noose made of rope.
CANDRA	: moon	PĀDMA	: lotus
CANDRĀSANA	: moon as a seat.	PARASHU	: an axe.
CAURIE	: flywhisk.	SHANKHA	: conch shell
DHANUSH	: bow.	SHŪLA	: trident
DANDA	: stick.	SHAKTI	: spear
DAMARU	: drum	SHRUK	: a spoon with a hemispherical bowl attached.
DARPANA	: mirror.	SHRUVA	: a shallow spoon; struk or stuva are both meant to pour clarified butter into the fire during sacrifice.
GĀDĀ	: club	SHĀMBŪKTA	: a conch shell.
HALA	: plough.	SHĀNTI	: peace.
KHADGA	: sword.	TANKA	: a small chisel.
KALASHA	: vessel	TRISHŪLA	: trident.
KHATWAṄJA	: a club made of the bone of the forearm or leg to the end of which a human skull is attached.	JUHŪ	: a curved wooden ladle for pouring sacrificial butter into fire.
KAMĀNDALU	: a vessel to hold water.	VAJRA	: thunderbolt.
KAPĀLA	: human skull, later identified with the cut half of an earthen pot, basin or a bowl.	JAPAMĀLĀ	: rosary.
HAND-GESTURES			
KHETAKA	: a shield; the club of Balarama.	ABHAYA-HASTA	: sign of protection.
KRŚNĀJINA	: skin of the black antelope.	ĀNJALI-HASTA	: worshipfulness or prayerfulness shown with hands joined together.
KUTHĀRA	: an axe.	KETAKA-HASTA or SIMHA-HASTA	: tips of the fingers loosely applied to the thumb to form a ring for purposes of inserting a fresh flower.
KUṄTA	: a small spear	TARJANI-HASTA	: a threatening pose with the fore-finger.
KUKKUTA	: a cock.	VARADA-HASTA	: sign of conferring a boon.
MĀMSA	: flesh.		
MUKUTA	: crown.		
MUSALA	: pestle.		
NIDHI	: treasure.		
NILOTPALA	: blue lily or lotus		

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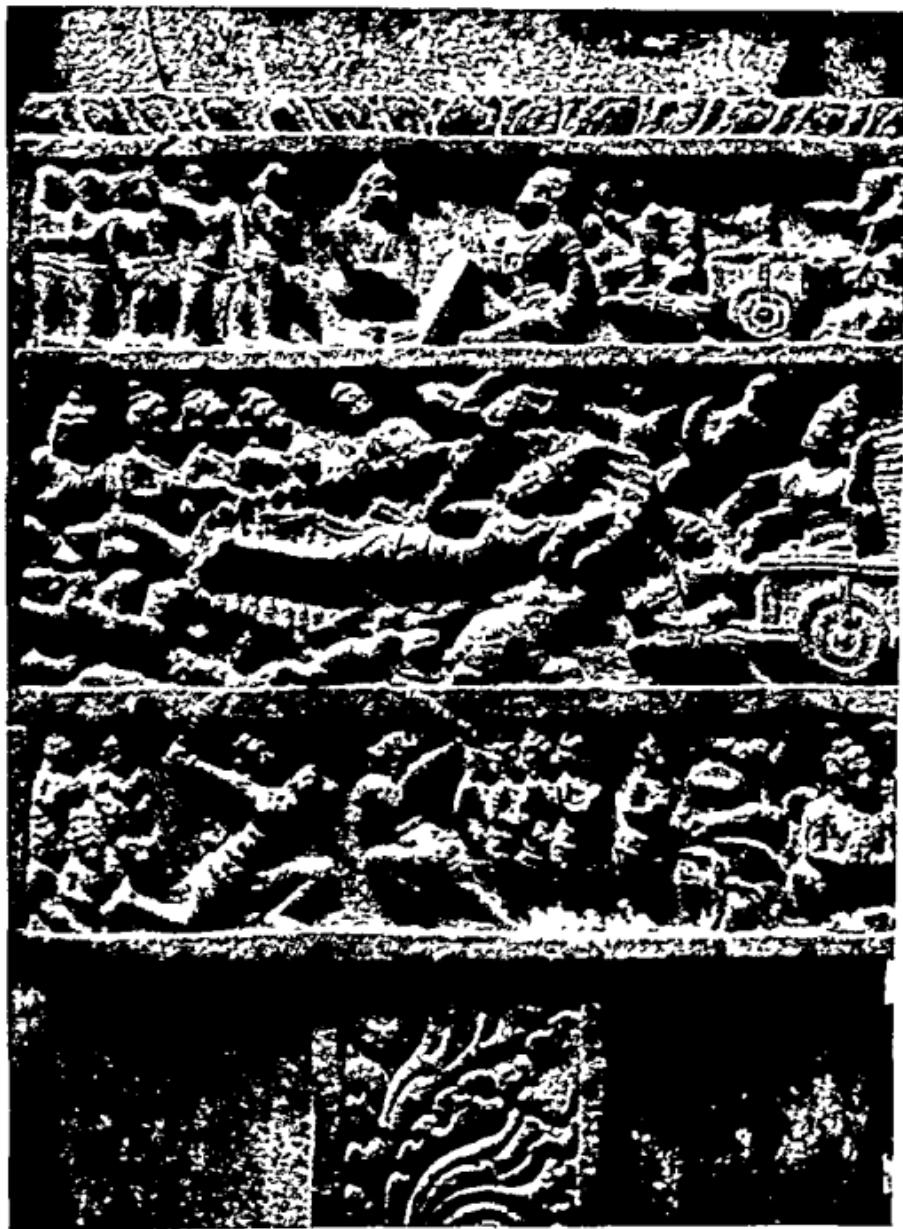
ARDHANĀRISHWARA, Gangakondacholapuram; 11th cent. A.D.



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KURMA-AVATAR. Churning of the ocean of milk, Garhwal; 9th cent. A.D.



LAKSHMI-NĀRĀYANA, Khajuraho; 10th cent. A.D.



NĀGARĀJA, Ajanta; 6th cent. A.D.



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NAÑDI-BULL, Chamundi Hill, Mysore; 13th cent. A.D.



NARASIMHA AVATĀR, Chinnakeshava Temple, Belur; C. 13th cent A.D.



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RAVANA shaking Kailash; Virupaksha Temple, Pattadkal; 7th cent. A.D.



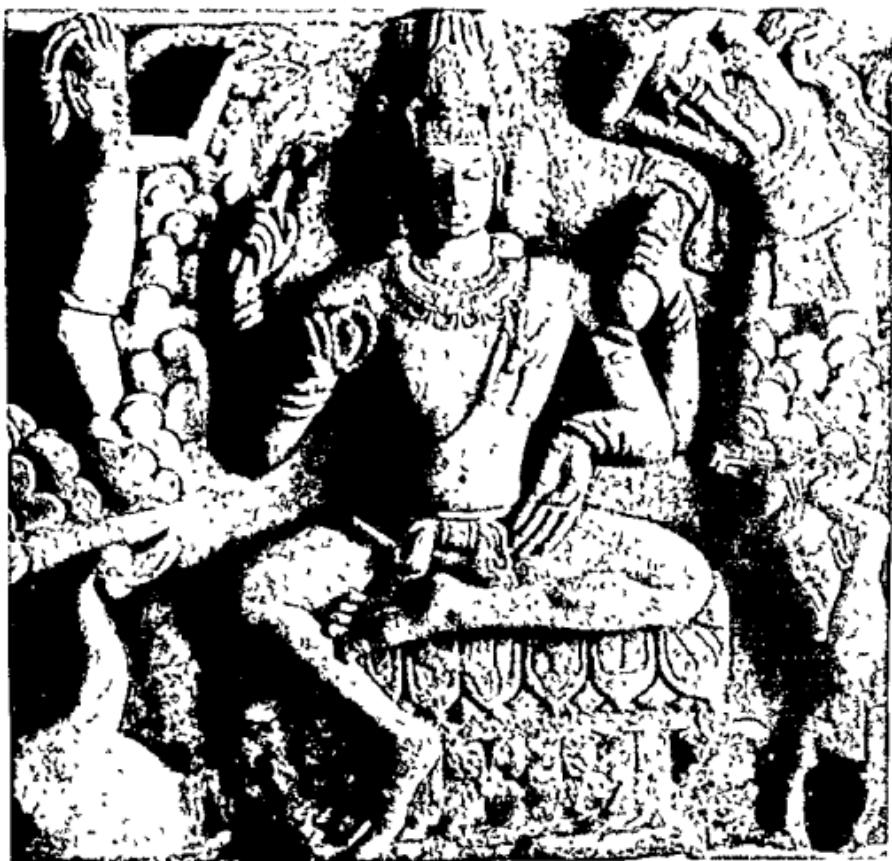
EKMUKH Shiva-linga, Khoh, Allahabad Museum; C. 6th cent. A.D.



SARASWATI from Suhania, Gwalior Museum; 10th cent. A.D.



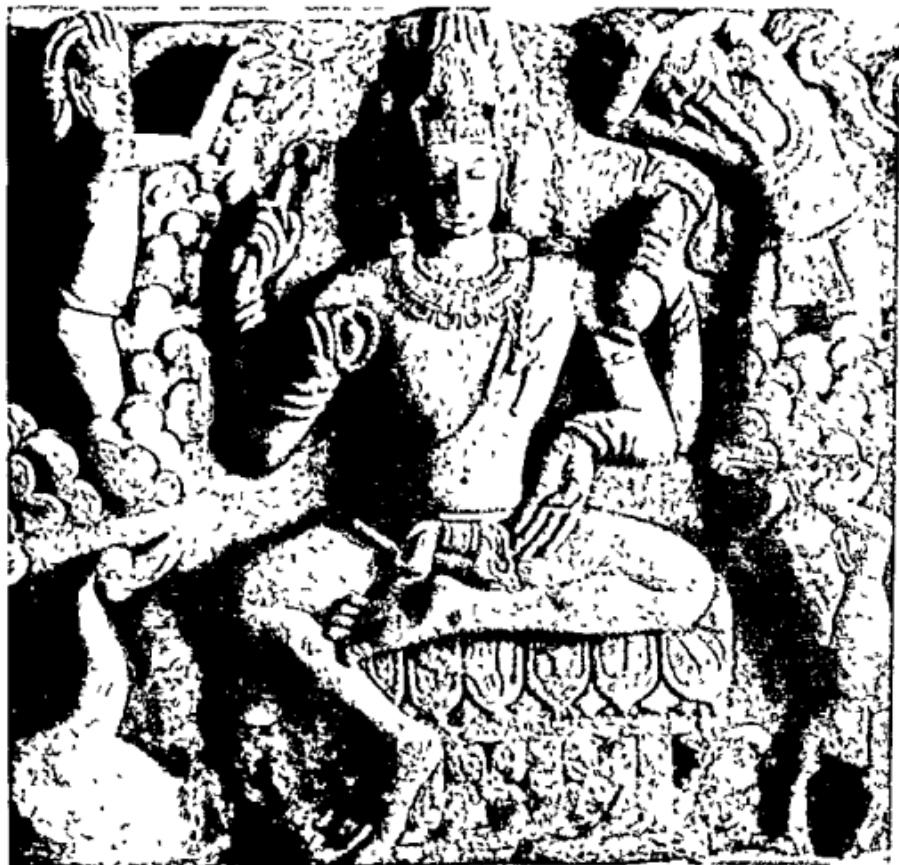
PARVATI



BRAHMA, Aihole, 7th cent. A.D.



SHIVA, Parshvanath Temple; Khajuraho, 10th cent. A.D.



BRAHMA, Aihole, 7th cent. A.D.



P7

LAKSHMANA punishing SHURPANAKHA with RAMACHANDRA and SITĀ besides him; Gupta Temple, Deogarh; 6th cent. A.D.



SURYADEVA, Sun Temple, Konark; 13th cent. A.D.



TRIMURTI, Elephanta Caves, Bombay; 6th cent. A.D.



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JATĀYU, SITĀ haran; Ellora; 8th cent. A.D.



AGNI, Mathura Museum; 8th cent. A.D.



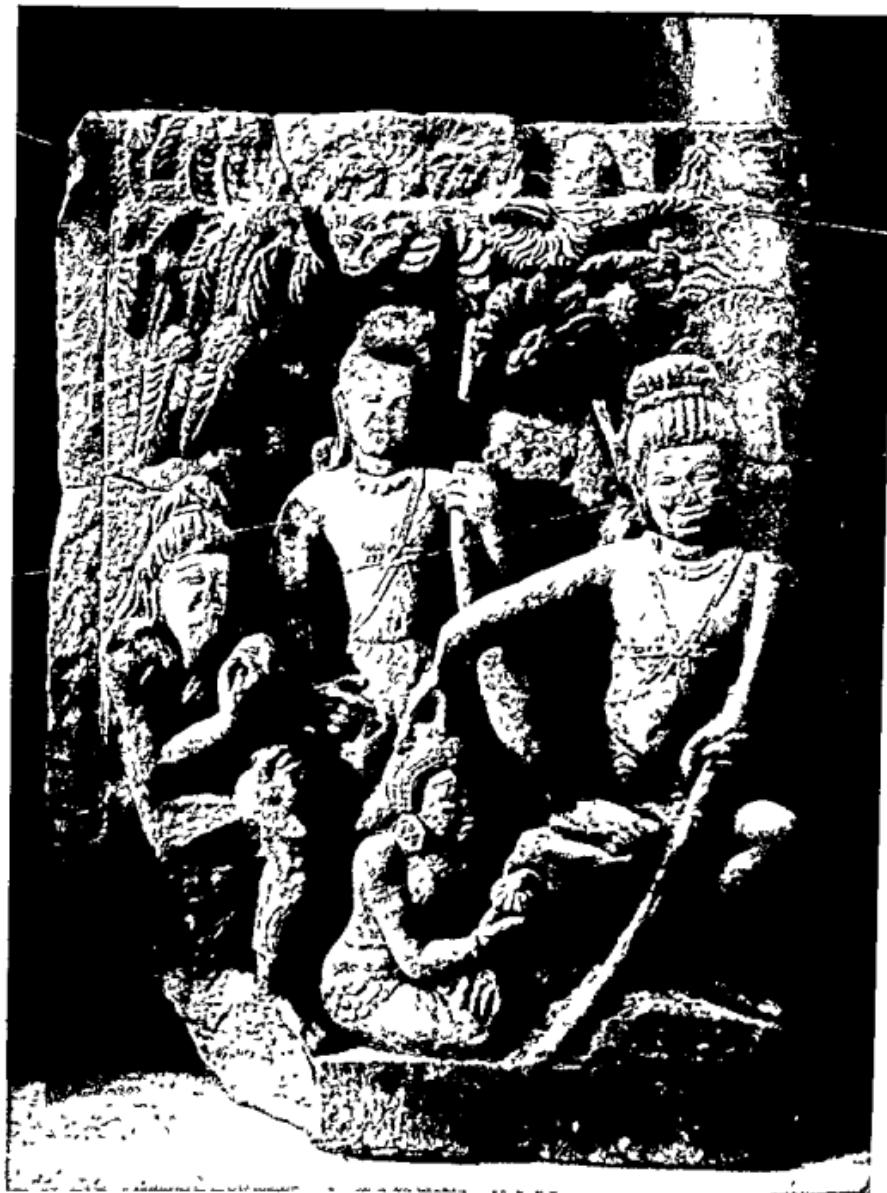
JATĀYU, SITĀ haran; Ellora; 8th cent. A.D.



VIṢNU, Lucknow Museum; 7th cent. A.D.



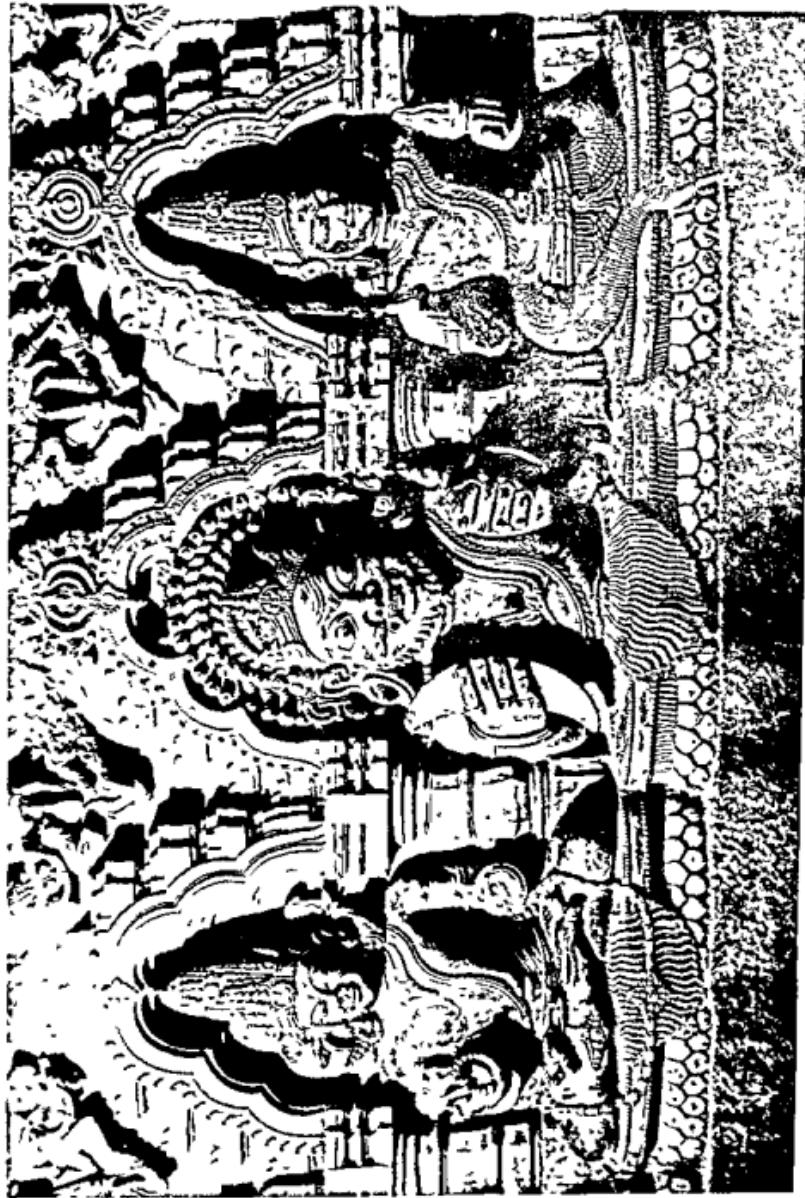
KRŚNA as Govardhanadhari; Halebid; 12th cent. A.D.



AHALYĀ Uddhar, Deogarh; C. 6th cent. A.D.



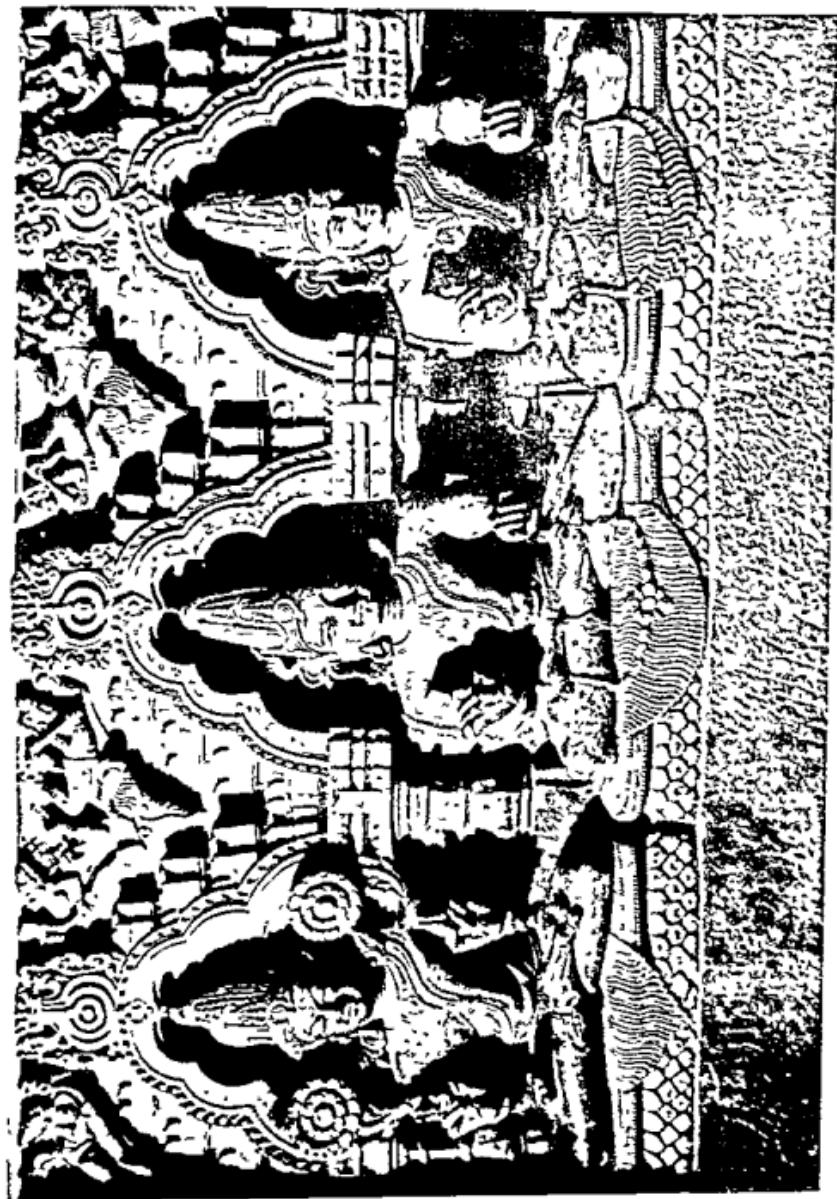
BĀLI-SUGRIVA, Kailash Temple, Ellora; 8th cent. A.D.



SHANI, RAHU, KETU, Konark; Navagraha panel; 13th cent A.D



BUDHA, BRHASPATI, SHUKRA; Navagraha panel, Konark; 13th cent. A.D.



SURYA, SOMA, MAÑGAL; Navagraha panel; Konark; 13th cent A.D.



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Wives of the SAPTARŚIS, Tanjore.

SAPTAMATRIKAS from Nalanda; Lucknow Museum, 9th cent. A.D.

